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ABSTRACT

This manual, which is distributed to participants in a training program for school-level administrators associated with the management of bilingual education programs in Florida, contains a wide range of different types of material. The topics covered include the following: (1) a brief description of bilingual education and an outline of its historical development; (2) a summary of bilingual education legislation; (3) the needs and problems of limited English proficient students; (4) information to promote multi-cultural awareness and appreciation, with special focus on Hispanic, Indochinese, Haitian, and Mexican-American cultures; (5) a literature review of competencies for principals of bilingual schools; (6) information on staff selection and development; (7) descriptions of bilingual curriculum materials; (8) myths and facts about bilingual education; and (9) materials for community relations. (KH)

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Bilingual Education: Florida Administrator's Manual

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B.E.T.I.F.A. Program

School of Education

Florida International University

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BILINGUAL EDUCATION: FLORIDA ADMINISTRATOR'S MANUAL

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FLORIDA INTERNATIONAL UNIVERSITY

SCHOOL OF EDUCATION

BILINGUAL EDUCATION TRAINING INSTITUTE FOR ADMINISTRATORS

Program Description

The BILINGUAL EDUCATION TRAINING INSTITUTE FOR ADMINISTRATORS (BETIFA), funded under Title VII, commenced October 1, 1980, for three years of state-wide implementation after having accomplished one year of planning.

There are more than 116,000 students in Florida who come from homes where the dominant language is other than English. Since the Lau vs. Nichols Supreme Court Decision, twenty-four counties throughout the State have established bilingual programs to meet the special educational needs of these children.

The necessary haste with which most of these programs have been organized did not allow sufficient time to adequately train school-level administrators (principals and assistant principals) charged with direct supervisory responsibilities over the implementation of the new bilingual programs.

This program addresses the training needs of school-level administrators associated with the management of programs of bilingual education in the State of Florida, through the development of a short-term institute designed to provide in-service training which will improve the skills of the participants and facilitate their effectiveness in carrying out responsibilities in connection with these programs.

A training package consisting of twenty(20) hours of didactic and experiential sessions was developed to accomplish the following objectives:

1. Increase the administrators' sensitivity to the various cultures of the limited English proficiency students participating in the bilingual program being implemented at the schools under their supervision.

2. Improve the administrators' skills in relating with the parents who come from communities where the dominant language is other than English.

3. Increase the administrators' awareness of bilingual curricula and materials.

4. Improve the administrators' skills in selecting, training and evaluating bilingual personnel.

5. Increase the administrators' awareness of the special educational needs of limited English proficiency children.

6. Increase the administrators' effectiveness in the resource and financial management of bilingual programs.

7. Increase the administrators' knowledge of the theory and practice of bilingual education, including pertinent legislation.

8. Improve the administrators' skills in evaluating bilingual programs.

9. Improve the administrators' skills in the resolution of intercultural staff conflict.

At the beginning of each workshop, the administrator-participants are shown a video-tape presentation, Bilingual Education in Florida: A Perspective, developed by project staff and narrated by Governor Bob Graham.

Follow-up visits to participants' schools are conducted to determine the extent to which they are applying their newly-acquired skills to their on-the-job performance.

The effectiveness of the B.E.T.I.F.A. is evaluated through three different approaches: process evaluation, performance evaluation, and a discrepancy evaluation model.

For further information, please contact:

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Norma M. Goonen

Dr. Goonen is Director of the Bilingual Education Training Institute for Administrators (BETIFA) Program. In this capacity, she is responsible for overseeing and implementing the program's activities. Within Florida International University's School of Education she has served as Director of two other projects, creating and implementing the curriculum and testing instruments for the Spanish Total Experience Learning Laboratory, an in-service training offering for school system personnel. She has also developed and implemented a training package for parents.

Her teaching experience includes serving as an instructor for Florida International University's School of Education and Miami-Dade Community College in human relations, bilingual education, pre-service and in-service training courses, English as a second language, and in the Spanish language and Hispanic culture. Prior to this, she was a bilingual high school teacher for Dade County Public Schools.

Dr. Goonen specializes in the areas of cultural sensitivity, human relations, bilingual education, and training of school personnel. She has had extensive experience as a consultant for various agencies, such as Teacher Corps, Head Start, and other Florida LEA Bilingual programs.

Her educational background includes a B.A. in English and a Master of Science in Adult Education, (Administration and Supervision) from Florida International University. She received her doctorate in Educational Administration from the University of Florida.

Dr. Goonen is a native of Cuba and proficient in English and Spanish.

Susan B. Angulo

Mrs. Angulo is the Media and Training Specialist of the Bilingual Education Training Institute for Administrators (B.E.T.I.F.A.) Program. She is responsible for the planning, implementation, and evaluation of the workshops. Her duties also include the development of video-tapes and slide show presentations which complement the content of the workshops.

Mrs. Angulo's teaching experience includes four years as a tutorial teacher with the Florida Migratory Child Compensatory Program in Lee and Dade Counties and six years as English as a Second Language and Spanish instructor for Florida International University and Miami Dade Community College.

Her media experience includes three years as co-anchor for a daily news broadcast transmitted in Spanish for WINK-TV, a CBS affiliate in Fort Myers, Florida, and numerous consulting endeavors.

Her educational background includes a B.A. in Spanish and a Master of Arts in Foreign Language Education from Florida State University. Her course work included a year of intensive study in Madrid, Spain. In addition, she recently completed course work at F.I.U. for her certification in Administration and Supervision.

Mrs. Angulo is a native of Florida and proficient in English and Spanish.

Millie A. Vélez

Ms. Vélez is Program Assistant of the Bilingual Education Training Institute for Administrators (B.E.T.I.F.A.)Program. She compiles research data on all workshop and training topics related to bilingual programs. In addition, Ms. Vélez assists in the coordination, implementation and follow-up evaluations of the program's training sessions.

She obtained her Bachelor of Science degree in Childhood Education with a specialization in Bilingual Education from Florida International University. Concurrently, Ms. Vélez is enrolled in the Competency Based Bilingual Teacher Education Master's Program at the same institution. In this capacity, she is acquiring experience in the needs of limited English proficiency children, and in the specific teaching strategies and techniques used in the bilingual classroom.

She has been working with Cuban refugee children of the "Mariel boat-lift" since July 1980 in the Dade County Schools.

Ms. Vélez is proficient in English and Spanish.

Bilingual Education in the United States

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BILINGUAL EDUCATION

WHAT is it?

It is an educational program in which two languages are used as mediums of instruction. In the United States, one of those languages is always English.

WHO is bilingual education for?

At the present time bilingual education programs throughout most of the United States are primarily designed for children of limited English proficiency in elementary or secondary schools. However, in some cases, they are also for English speaking students, providing them with the opportunity to experience an increased awareness of other cultures and the acquisition of a second language. In Title VII bilingual programs, native English speakers may participate, but their participation (in numbers) shall not exceed 40 per centum.

WHAT is meant by the term "limited English proficiency"?

This term, when used with reference to individuals means:

(A) individuals who were not born in the United States or whose native language is other than English,

(B) individuals who come from environments where a language other than English is dominant, and

(C) individuals who are American Indian and Alaskan Native students and who come from environments where a language other than English has had a significant impact on their level of English language proficiency ...

and by reason thereof, have sufficient difficulty speaking, reading, writing, or understanding the English language to deny such individuals the opportunity to learn successfully in classrooms where the language of instruction is English.

WHAT is meant by "native language"?

When used in reference to an individual of limited English proficiency, it means the language normally used by such individuals, or in the case of a child, the language normally used by the parents of the child.

Outline of Historical Perspective of Bilingual Education in the U.S.

Tolerance and Restriction - Chronology

____Lack of a constitutional provision for designation of "official" language of U.S.

____John Jay's Federalist Papers - First mention

I. Hispanic population in the S.W. United States

____1790 - 23,000 Spanish-speakers lived in what was later to become Arizona, California, New Mexico and Texas

____1848 - Mexico ceded to the U.S. above territories

____1870's California passed a law requiring classes to be taught in English

II. The American Indian

____1802 - Federal money appropriated to teach Indians to"be civilized"

____1819 - Congress enacted provisions to teach Indians in the school system

____1852 - Cherokees and other Indians established their own bilingual schools

____1862 - Homestead Act opened plains to white settlers

____1871 - Treaty of Indian Peace Commission-abolished Indian bilingual schools

____1879 - Off-reservation boarding schools were started

____1969 - 40% of all adult Cherokees were found to be illiterate

III. The European Immigrants

____1820's - 151,000 arrived to the United States from Europe

____1830's - 500,000 arrived

____1840's - 1,713.000 arrived

____1850's - 2,314,000 arrived

____German Americans at the frontier- circa 1840- bilingual schools

____1815 to 1860 - 5 million arrived from British Isles

____1860 to 1890 - 10 million came from Germany and Northern Europe

____1890 to 1914 - 15 million came from Southern and Eastern Europe

Need and Experience - Chronology

____results of world wars and other crises

____1940 - 1958 - few challenges

____1958 - National Defense Education Act

____1960's civil rights movement, Civil Rights Act

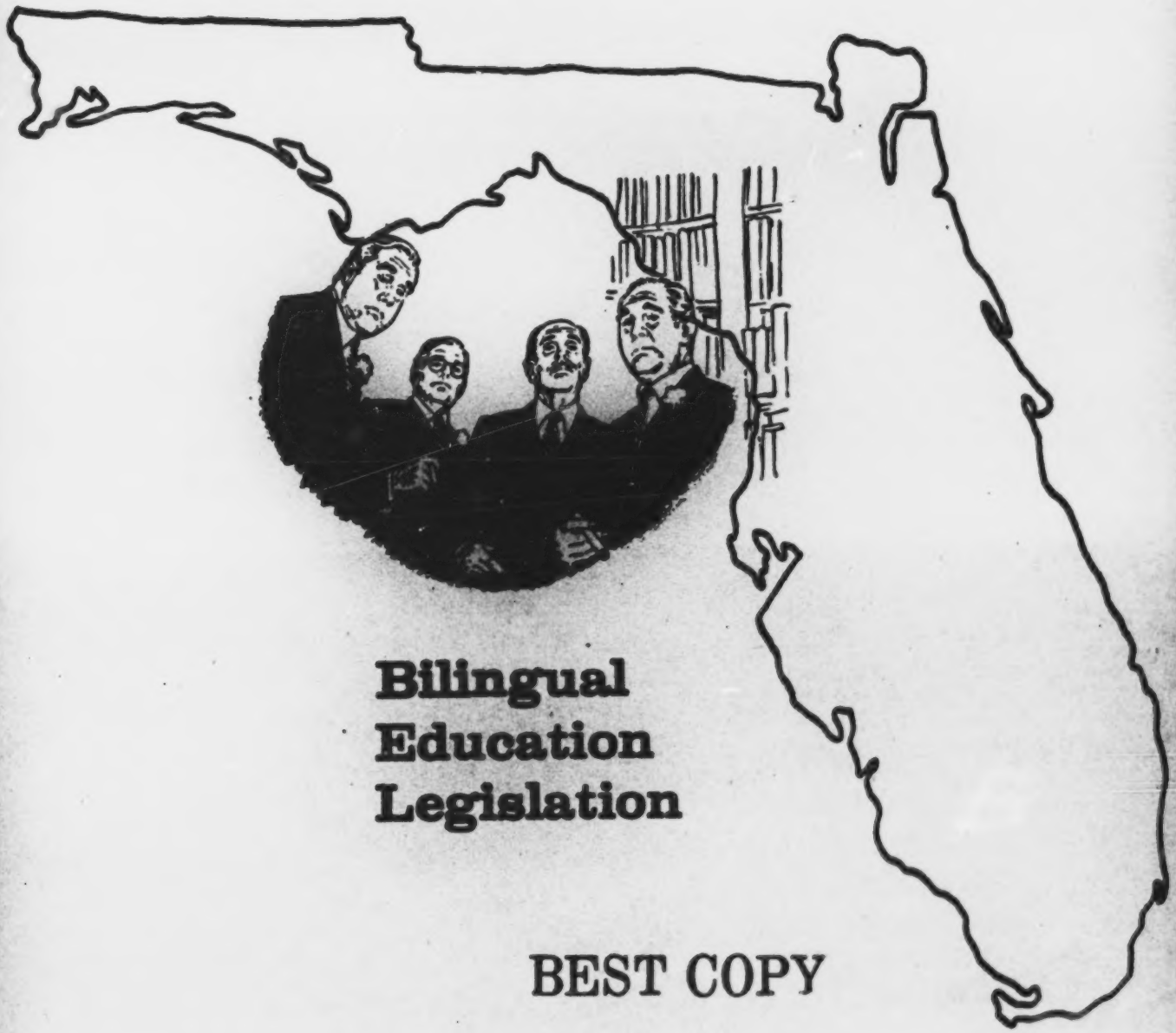
____1964 - Economic Opportunity Act

____1965 - ESEA

____1968 - Bilingual Education Act (amended in 1974 and 1978)

____legislation and regulations re bilingual education

Adapted from: Leibowitz, Arnold. The Bilingual Education Act: A Legislative Analysis. Rosslyn, Virgina: National Clearinghouse for Bilingual Education, 1980.



Bilingual Education Legislation

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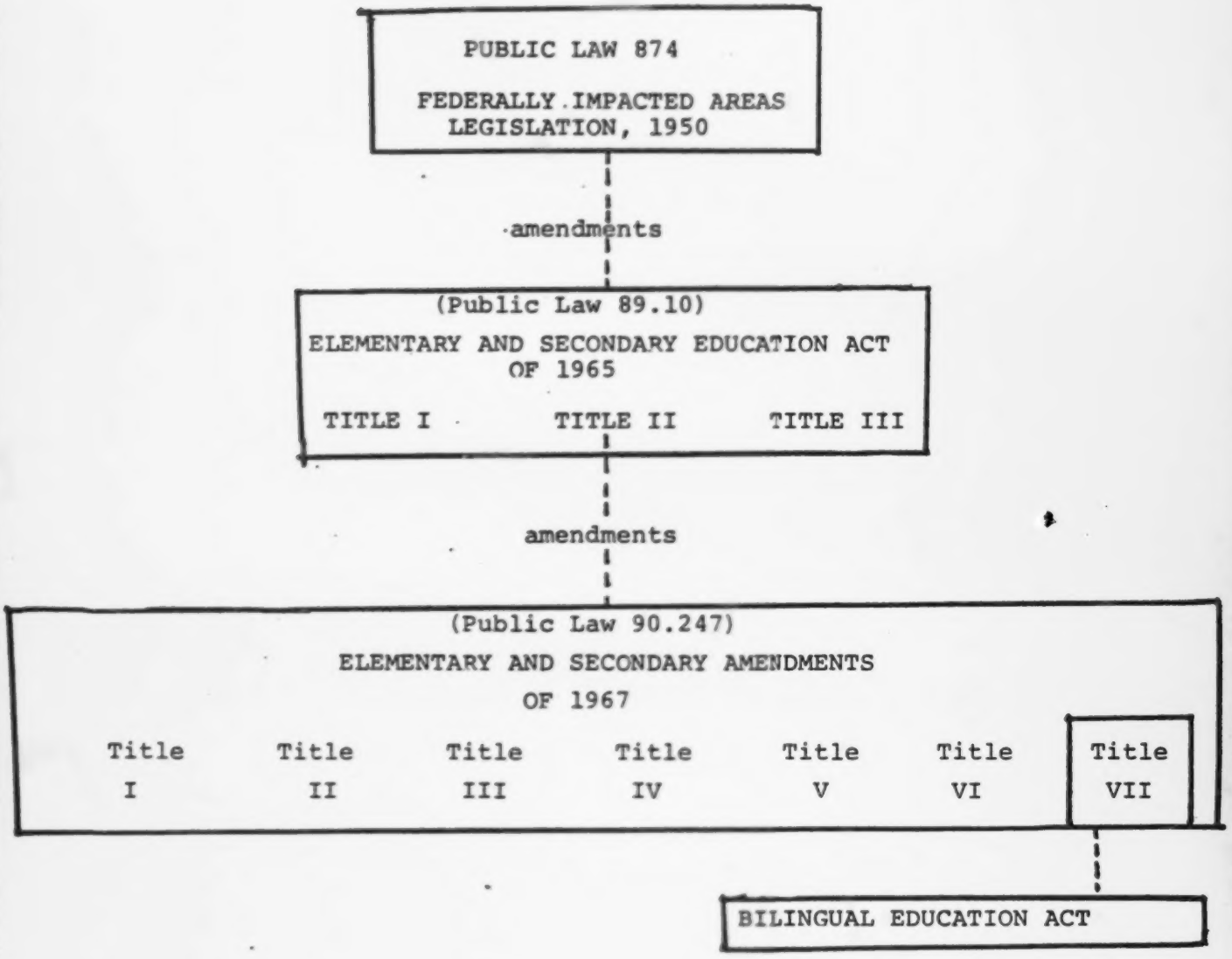
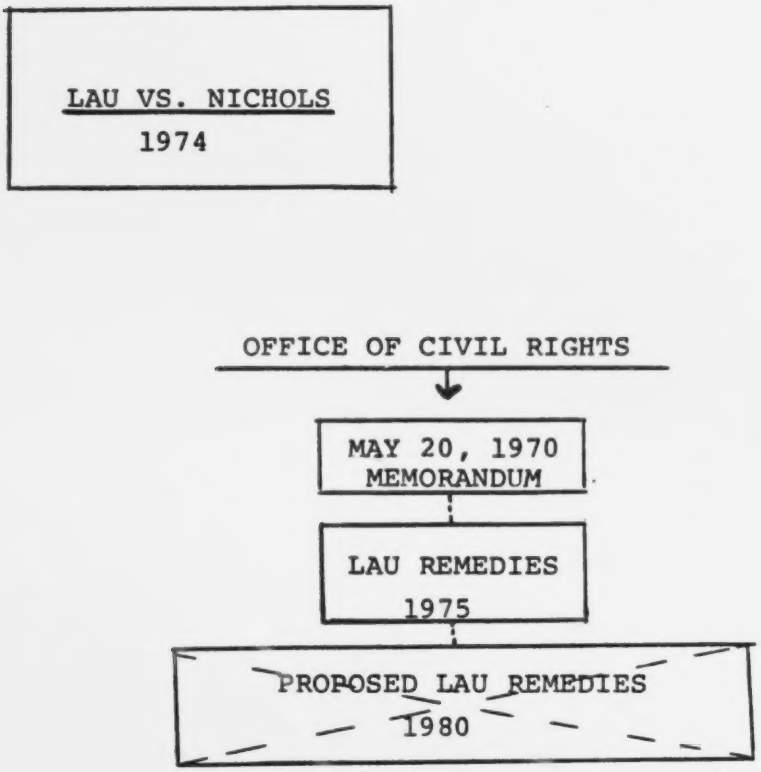

PUBLIC LAW 874
FEDERALLY IMPACTED AREAS LEGISLATION, 1950
amendments
(Public Law 89.10)
ELEMENTARY AND SECONDARY EDUCATION ACT OF 1965
TITLE I
TITLE II
TITLE III
amendments
(Public Law 90.247)
ELEMENTARY AND SECONDARY AMENDMENTS OF 1967
Title I
Title II
Title III
Title IV
Title V
Title VI
Title VII
BILINGUAL EDUCATION ACT


LAU VS. NICHOLS
1974
OFFICE OF CIVIL RIGHTS
MAY 20, 1970
MEMORANDUM
LAU REMEDIES
1975
PROPOSED LAU REMEDIES
1980

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School System's Failure to Provide English Language Instruction to Chinese Speaking Children Violates the Civil Rights Act of 1964

LAU v. NICHOLS

Supreme Court of the United States, 1974.
414 U.S. 563, 94 S.Ct. 786.

Mr. Justice DOUGLAS delivered the opinion of the Court.

• • •

This class suit brought by non-English-speaking Chinese students against officials responsible for the operation of the San Francisco Unified School District seeks relief against the unequal educational opportunities, which are alleged to violate the Fourteenth Amendment. No specific remedy is urged upon us. Teaching English to the students of Chinese ancestry who do not speak the language is one choice. Giving instructions to this group in Chinese is another. There may be others. Petitioners ask only that the Board of Education be directed to apply its expertise to the problem and rectify the situation.

• • •

The Court of Appeals reasoned that "every student brings to the starting line of his educational career different advantages and disadvantages caused in part by social, economic and cultural background, created and continued completely apart from any contribution by the school system,". Yet in our view the case may not be so easily decided. This is a public school system of California and § 71 of the California Education Code states that "English shall be the basic language of instruction in all schools." That section permits a school district to determine "when and under what circumstances instruction may be given bilingually." That section also states as "the policy of the state" to insure "the mastery of English by all pupils in the schools." And bilingual instruction is authorized "to the extent that it does not interfere with the systematic, sequential, and regular instruction of all pupils in the English language."

Moreover, § 8573 of the Education Code provides that no pupil shall receive a diploma of graduation from grade 12 who has not met the standards of proficiency in "English," as well as other prescribed subjects. Moreover, by § 12101 of the Education Code children between the ages of six and 16 years are (with exceptions not material here) "subject to compulsory full-time education."

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Under these state-imposed standards there is no equality of treatment merely by providing students with the same facilities, textbooks, teachers, and curriculum; for students who do not understand English are effectively foreclosed from any meaningful education.

Basic English skills are at the very core of what these public schools teach. Imposition of a requirement that, before a child can effectively participate in the educational program, he must already have acquired those basic skills is to make a mockery of public education. We know that those who do not understand English are certain to find their classroom experiences wholly incomprehensible and in no way meaningful.

We do not reach the Equal Protection Clause argument which has been advanced but rely solely on § 601 of the Civil Rights Act of 1964, 42 U.S.C.A. § 2000d, to reverse the Court of Appeals.

That section bans discrimination based "on the ground of race, color, or national origin," in "any program or activity receiving Federal financial assistance." The school district involved in this litigation receives large amounts of federal financial assistance. HEW which has authority to promulgate regulations prohibiting discrimination in federally assisted school systems, 42 U.S.C.A. § 2000d–1; in 1968 issued one guideline that "school systems are responsible for assuring that students of a particular race, color, or national origin are not denied the opportunity to obtain the education generally obtained by other students in the system." 33 CFR 4955. In 1970 HEW made the guidelines more specific, requiring school districts that were federally funded "to rectify the language deficiency in order to open" the instruction to students who had "linguistic deficiencies," 35 Fed.Reg. 11595.

By § 602 of the Act HEW is authorized to issue rules, regulations, and orders to make sure that recipients of federal aid under its jurisdiction conduct any federally financed projects consistently with § 601. HEW's regulations, 45 CFR § 80.3(b)(1), specify that the recipients may not

> "Provide any service, financial aid, or other benefit to an individual which is different, or is provided in a different manner, from that provided to others under the program;
> • • •
>
> "Restrict an individual in any way in the enjoyment of any advantage or privilege enjoyed by others receiving any service, financial aid, or other benefit under the program."

Discrimination among students on account of race or national origin that is prohibited includes "discrimination • • • in the availability or use of any academic • • • or other facilities of the grantee or other recipient." Id., § 80.5(b).

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Discrimination is barred which has that *effect* even though no purposeful design is present: a recipient "may not • • • utilize criteria or methods of administration which have the effect of subjecting individuals to discrimination" or have "the effect of defeating or substantially impairing accomplishment of the objectives of the program as respect individuals of a particular race, color or national origin." Id., § 80.3(b)(2).

It seems obvious that the Chinese-speaking minority receive fewer benefits than the English-speaking majority from respondents' school system which denies them a meaningful opportunity to participate in the educational program—all earmarks of the discrimination banned by the regulations. In 1970 HEW issued clarifying guidelines (35 Fed.Reg. 11595) which include the following:

> "Where inability to speak and understand the English language excludes national origin-minority group children from effective participation in the educational program offered by a school district, the district must take affirmative steps to rectify the language deficiency in order to open its instructional program to these students" (Pet.Br.App. 1a).
>
> "Any ability grouping or tracking system employed by the school system to deal with the special language skill needs of national origin-minority group children must be designed to meet such language skill needs as soon as possible and must not operate as an educational deadend or permanent track." (Pet.Br. p. 2 a).

Respondent school district contractually agreed to "comply with title VI of the Civil Rights Act of 1964 • • • and all requirements imposed by or pursuant to the Regulation" of HEW (45 CFR pt. 80) which are "issued pursuant to that title • • •" and also immediately to "take any measures necessary to effectuate this agreement." The Federal Government has power to fix the terms on which its money allotments to the States shall be disbursed. • • • Whatever may be the limits of that power, • • • they have not been reached here. Senator Humphrey, during the floor debates on the Civil Rights Act of 1964, said:

"Simple justice requires that public funds, to which all taxpayers of all races contribute, not be spent in any fashion which encourages, entrenches, subsidizes, or results in racial discrimination."

We accordingly reverse the judgment of the Court of Appeals and remand the case for the fashioning of appropriate relief.

Reversed. • • •

Alexander, Kern. School Law, St. Paul, Minn.: West Publishing Co., 1980, pp. 313-315.

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IN THE COURTS

1981 - *U.S. v. State of Texas - The U.S. District Court found Mexican-Americans to be a separate and distinct national origin group that had been segregated in a dual school system in violation of the 14th Amendment. Judge William Justice ordered the state to fund bilingual education for an estimated 250,000 limited-English speaking Mexican-American students. ESL alone may not be used as a substitute for bilingual instruction.

1974 - *Serna v. Portales Municipal Schools - The District Court ordered the school district to offer bilingual education in its elementary schools, with further instruction at the junior high level and ethnic studies in high school, and also to hire Hispanic teachers.

1975 - *Aspira of NY v. BOE of NY - The BOE for Southern NY agreed to provide Hispanic children of limited English proficiency (LEP) with intensive English language instruction, "substantive course" instruction in Spanish, and reinforcement of their Spanish. The decree also detailed the testing procedure to identify LEP children.

1975 - * Otero v. Mesa County Valley School District No. 51 - The District Court of Colorado held for a school district which was making a "real, conscientious effort to recognize, find and solve any problem which may exist" among its Mexican-American students. The court ordered no bilingual education because 8% of the district's enrollment was Hispanic and few had any real language deficiencies, and concluded that there was no discrimination.

1975 - * Keyes v. School District No. 1 - The U.S. Tenth Circuit Court of Appeals held that school district No. 1 was not required to implement an extensive bilingual/bicultural plan in order to remedy segregation.

1977 - * Rios v. Read - The U.S. District Court for Eastern NY held it proper for complainants to demand the surrender of school district records concerning a bilingual education program and the students in it. It stated the need for judicial scrutiny and held that the Family Education Rights and Privacy Act of 1974 did not protect the records of any individual student in the program.

1978 - * Cintron v. Brentwood Union Free School District - The U.S. District Court for Eastern New York held that "Lau" required bilingual instruction in accord with the HEW "Lau Guidelines". The Brentwood Union Free School District tried to implement a new plan for limited English proficiency (LEP) students featuring intensive instruction in English and little emphasis on Spanish. The Court reacted by mandating bilingual/bicultural education and rendered the district's proposed plan deficient.

IN THE COURTS (con't.)

1978 - * Guadalupe Organization Incorporated v. Tempe Elementary School District No. 3 - The U.S. District Court for Arizona ruled against a group of Mexican-American and Yaqui Indian children who sought to compel the Tempe district to provide LEP students with bilingual/bicultural education. The Ninth Circuit of Appeals found that the district fulfilled its equal protection duty to the children when it adopted, short of bilingual education, a program to cure their language deficiencies.

* Adapted from Bilingual Education Newsletter, Florida State Department of Education, Vol 5, No. 2, Winter, 1981

LAU REMEDIES (1975)

Identification Stage

A student's primary or home language is other than English if:
1) The student's first acquired language is other than English.
2) The language most often spoken by the student is other than English.
3) The language most often spoken in the student's home is other than English.

Assessment

The assessments must be made by persons who can speak and understand the necessary languages. Then the district must assess the degree of linguistic function of the student for placement. The assessments will be administered in:
1) the language most often spoken in the student's home.
2) the language most often spoken by the student in the home.
3) the language spoken by the student in the social setting (by observation).

Placement

Five categories have been identified:
1) Monolingual speaker of a language other than English
2) Predominantly speaks a language other than English
3) Bilingual (speaks both a language other than English and English with equal ease)
4) Predominantly speaks English
5) Monolingual speaker of English

Educational Program Selection

1. Monolingual speaker of the language other than English:
   Elementary and Intermediate Levels
   a) Transitional Bilingual Education Program (TBE)
   b) Bilingual/Bicultural Program
   c) Multilingual/Multicultural Program
   Secondary Level
   Option 1.-Subject matter instruction in the native language. English as a Second Language (ESL) as a class component.
   Option 2.- Required and elective subject matter in the native language and bridge into English while combining English with the native language as appropriate.
   Option 3. - ESL or High Intensive Language Training (HILT) in English until they are fully functional in English. Districts may use a TBE, Bilingual/Bicultural or Multicultural/Multilingual program in lieu of the three options presented. If the necessary prerequisite skills in the native language have not been taught some sort of compensatory education in the native language must be provided.

2. Predominant speaker of a language other than English:
   Elementary Level
   a) TBE
   b) Bilingual/Bicultural Program
   c) Multilingual/Multicultural Program or any combination of these programs.

Intermediate and High School Levels

Identification of students that have been in the school system for less than one year- if working at grade level or better: no special program.
If the students have been in the school system for less than one year or for more than one year and are underachieving the district must submit a plan to remedy the situation. The remedy must include any one or a combination of the following: 1) ESL, 2) TBE, 3) Bilingual/Bicultural Program, 4) Multilingual/Multicultural Program. These students may NOT be placed in situations where all instruction is conducted in the native language.

3. Bilingual speaker:
   The treatment is the same at the elementary, intermediate and secondary levels and differs only in terms of underachievers and those achieving at grade level or better.
   a) For the underachieving student: treatment corresponds to the regular program requirements for all racially/ethnically identifiable classes, regardless of their language background.
   b) For those achieving at grade level or better. No special or additional programs.

4. Predominant speaker of English:
   Treatment: Same as for the bilingual speaker.

5. Monolingual speaker of English:
   Treatment: Same as for the bilingual speaker.

Provisions prohibiting that elective and required courses be racially/ethnically identifiable.

Provisions are made for instructional personnel.

	LAU REMEDIES (1975)	PROPOSED LAU REGULATIONS (1980)
Identification Stage	Students with a primary/home language other than English	Same
Assessment Stage	Five Categories 1) Monolingual speaker of the language other than English 2) Predominantly speaks a language other than English 3) Bilingual (speaks both languages with equal ease) 4) Predominantly speaks English 5) Monolingual speaker of English	Three Categories 1) Primary Language Superior 2) Comparably limited in both languages 3) English Superior
Types of Required Services	Bilingual Instruction: a. Monolingual speaker of a language other than English. b. Predominant speaker of a language other than English. Special English Instruction: a. Monolingual speaker of a language other than English. b. Predominant speaker of a language other than English. Equal Access to Compensatory Education: a. Predominant speaker of a language other than English (in the native language) b. Bilingual c. Predominant speaker of English. d. Monolingual speaker of English	Bilingual Instruction: a. Students who are Primary-Language Superior b. Depending on the alternative selected, in 100.39 (c), students who are comparably limited. Special English Instruction: Students who are either Primary-Language-Superior or Comparably Limited Equal Access to Compensatory Education: Students who are English-superior
Exit Criteria	Not Specified	Special English Instruction: Instruction provided for at least 2 years, or for a maximum of 5 years Bilingual Instruction: Instruction provided for a min. of 2 yrs., until student is English-superior, or comparably limited if Alternative A selected. Compensatory Education: Until student no longer eligible on the same basis as students who do not have a primary language other than English.

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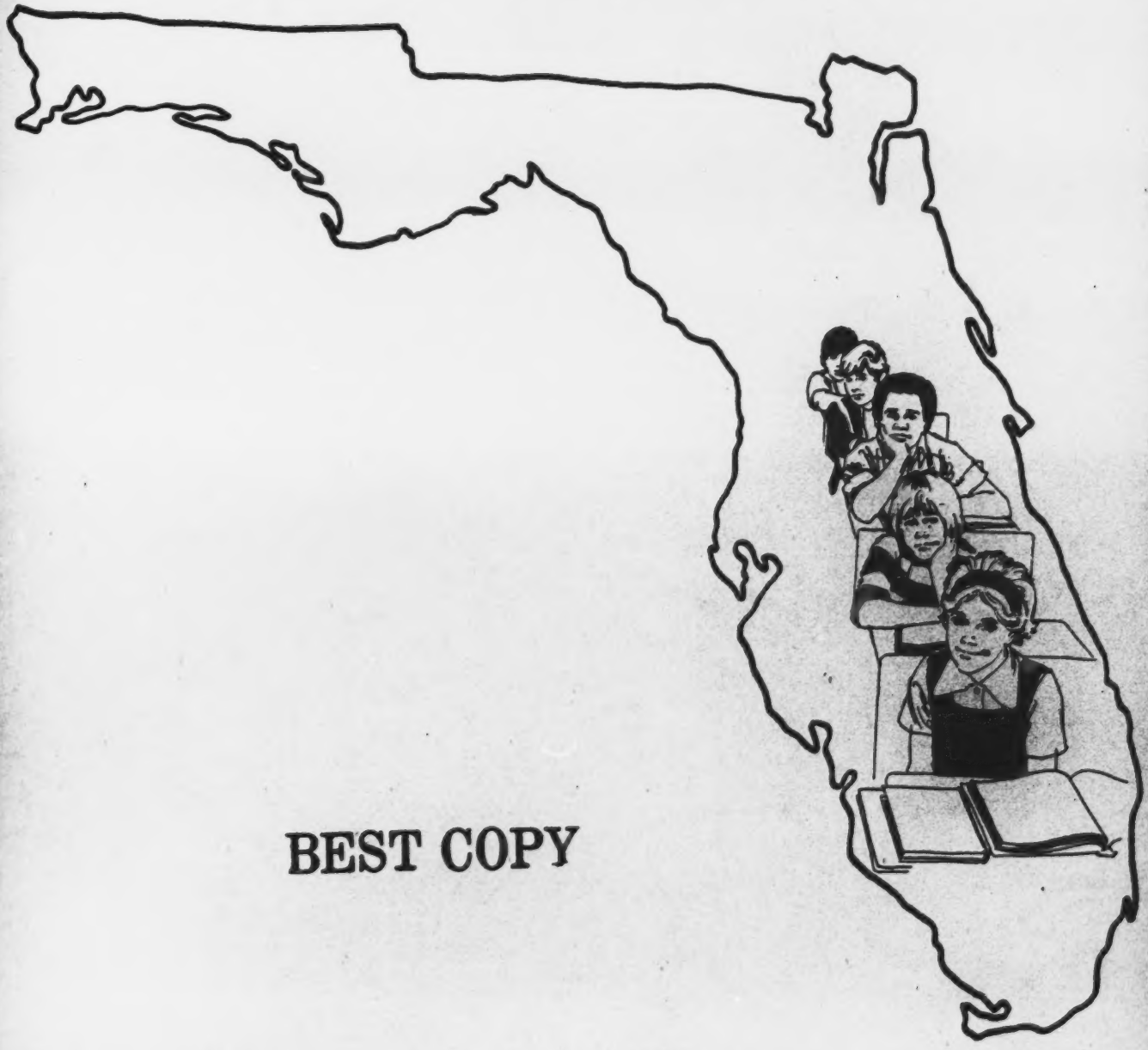
Needs and Problems of Limited English Proficient Students



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GOALS OF BILINGUAL/BICULTURAL EDUCATION

Cognitive Domain

1. To provide expanded encounters with the environment so that concepts may be acquired and clarified.
2. To extend the refined oral production of the native speech of the pupils.
3. To develop literacy in the native language of the learner.
4. To present the sounds and structures of English for second language acquisition in its spoken form.
5. To offer literacy in the second language commensurate with the mastery of oral English.
6. To support achievement in the content areas of math, science, social studies, etc. through the use of the learner's native language to mediate meaning.

Affective Domain

1. To enhance the pupil's self-esteem through the provision of successful experiences.
2. To nurture a sense of pride in the pupil's language, heritage, and culture through the inclusion of the respective language and culture of the group in the curriculum.
3. To prevent discouragement, failure, and withdrawal among pupils who have often felt alienated in the traditional school curriculum.
4. To ensure sufficient achievement in the subject areas to prevent educational retardation while pupils are gaining control of the oral and written forms of the language of the curriculum offered in English.
5. To create opportunities for developing truly literate and functionally balanced bilingual citizens.

Adapted from: Lopez, Meliton."Bilingual Education and the Latino Student", in Bilingual Education for Latinos, edited by L. Valverde, 1978.

L.E.P. Vocabulary

Spanglish/Tex Mex

Code Switching

Cognates

Double Semilingualism

Language Shock

Lathophobic Aphasia

Cognitive Styles

Language Ego

Anomie (Srole Scale)

Fossilization of Errors

Culture Shock

Bilingualism/Biculturalism

Diglossia/Dinomia

DAMAGING PRACTICES OFTEN EMPLOYED IN THE SCHOOLS

Curricular practices

1. Curriculum content is not taught in the native tongue which slows concept development and reinforces the feeling that their language is academically unworthy.

2. Teachers expect non-English speaking children to master the curriculum at the same rate and sequence as native English speakers and at the same time to acquire a new language.

3. Students are separated from other students by pullout programs and thus miss important regular classroom instruction and activities. Anglo kids do not participate, which reinforces the idea that the L.E.P. students' culture is not important enough for the other kids to learn about.

4. In the language learning process, teachers tend to correct every error. There is no time for real communication.

5. Testing is done by using standardized examinations that are culturally inappropriate and tend to place students in a special education class,or in a lower grade which hurts them socially.

Attitudinal Practices

1. Teachers criticize the students' language as not being correct. (Maintenance of that first language,no matter what it is, is important to the child in order for him to remain part of his ethnic group. His membership depends greatly on how he speaks.)

2. Code-switching is misunderstood.

3. Teachers expect less of L.E.P.students. They tend to treat dark-skinned children as blacks. They change the names of the children,thus lowering their self esteem.

4. There is a conflict between the school and the home. The teachers and Anglo peers are pressing him to assimilate while the parents' values differ.

*SUGGESTED PRACTICES AND ATTITUDES FOR THE MULTICULTURAL SCHOOL

Instructional Practices

Multiculturalize instruction by discussing the customs, values and beliefs of various culture groups, including the contributions the various groups have made to U.S. society.

Teach English with ESL methodology.

Minimize concern for grammatical perfection initially and focus on the students' ability to communicate.

Include in the ESL class language skills needed to learn the content areas.

Modify teaching styles and techniques to accomodate students with different learning styles.

Teach reading skills initially through the native language.

Provide content area instruction in the native language.

Take special care in testing and placement.

Group Practices

Avoid setting up programs where limited-English proficient students are separated from others for great parts of the day.

Group students by age as much as possible.

If necessary, get paid or volunteer help from community members who can communicate better with the L.E.P. student.

It is sometimes helpful to assign a native English speaking "peer tutor" to each L.E.P. student.

It is also helpful to assign a "peer translator" to each L.E.P. student.

It will probably be necessary to individualize instruction and team teach.

Attitude

Academic standards should not be lowered for limited-English-proficient students.

Teachers should value cultural differences in the classroom and show it.

Teachers should be sensitive to the special linguistic and psychological needs of L.E.P. students and do all possible to make them feel like worthwhile members of the class.

Teachers should encourage students to be proud of their ethnic backgrounds.

Teachers should remember that the students also learn from their homes and communities.

Teachers should be encouraged to respect the students' native language variety or dialect.

Teachers, administrators, and secretaries should make an effort to learn at least a little of the students' languages and to at least learn to pronounce their names.

Teachers and administrators should learn about the cultural and educational systems that immigrant students come from.

Teachers and administrators should be aware of the types of behaviors that are valued in the home and should try to maximize opportunities for that type of behavior in school.

Teachers and administrators should make a special effort to resolve conflicts which arise between the school and the homes of limited English and bilingual students.

Bilingual and non-bilingual staff should share their ideas and knowledge on multiculturalism and above all, they should maintain friendly relationships with one another. If they cannot get along as adults, how can they expect the students to learn to get along?

Remember that the raising of standardized test scores is not the only purpose of bilingual education. Remember that a student's self-esteem is as important.....or more important.

* Adapted from: Bradley and Friedenberg, Foundations and Strategies in Bilingual Vocational Education. 1981.

SPECIAL PROBLEMS OF THE HANDICAPPED

LIMITED ENGLISH PROFICIENT

STUDENTS

The handicapped limited English proficient student is one who is racially, culturally, or linguistically different and is also physically, emotionally, or mentally impaired. The Chinese American child who is deaf; the Haitian child who is visually impaired; the Mexican child who is mentally retarded--these are the handicapped minority students.

LINGUISTIC

1. They have little or no English and may have a very poorly developed primary language system as well.

2. Children who are handicapped and linguistically different may experience extreme isolation with little understanding of what is going around them.

COGNITIVE

1. Disproportionately high number of handicapped minority children come from poor socioeconomic backgrounds and may have limited conceptual development because of the restricted environment of early childhood.

2. Diagnosing learning problems is a very difficult task.

AFFECTIVE

1. A disproportionately high number of minority group individuals have been identified as emotionally disturbed or socially maladjusted.

2. Poor self-concept, poverty, and inadequate education contribute to frustration and despair which can result in socially deviant behavior.

3. Often children from low socioeconomic backgrounds place great emphasis on physical skills since many of their available role models tend to have occupations related to physical or manual ability. Athletic competition for children from the ghetto is viewed as a ticket out. Handicapped children are left out.

4. Likewise, education is viewed as a way to raise socio-economic standards. Mental retardation and learning disabilities are serious barriers to such goals.

5. Unable to meet their goals or those of their parents, many handicapped minority children may suffer further depreciation of their self-image.

SUGGESTED PRACTICES

Attitude

1. Value and accept the children as they are.

2. Accept the home language and respect the students' culture. (Allow for differentness.)

3. Teach the true history of the different minority groups and the value of these cultures to all children.

4. Use words that build the children's self esteem and feeling of adequacy.

5. Show faith in the children so they can believe in themselves.

6. Plan for experiences which are guaranteed to give success.

7. Give the children credit for what they are able to do themselves.

Staff Development

1. Train teachers in the idiosyncrasies of each ethnic group to enhance their sensitivity.

2. Provide more preservice training of all educators in both bilingual and special education.

3. Recruit special teachers who are bilingual to work with linguistically different exceptional learners.

4. Provide all teachers, administrators, and support personnel with inservice programs about both special and bilingual education.

5. Develop inservice programs for bilingual educators and for special educators to provide both with insight, understanding and in some instances training in the other's discipline.

VOCATIONAL EDUCATION FOR THE LIMITED ENGLISH PROFICIENT STUDENT

Vocational education and bilingual education in the past have both been categorized under the umbrella of remediary or compensatory instruction for the underachievers. Nevertheless, there has been a national trend toward a more serious consideration of vocational education as an alternative to an academic degree. Enrollment in vocational programs has doubled in the last ten years. Likewise, bilingual education's value to the English speaking as well as non-English speaking populations has been reevaluated. It is only natural that this interest in vocational careers should manifest itself in the areas of bilingual and English as a second language teaching. Consequently, a new lexicon of anachronisms has emerged.

COURSES LEADING TO PROFESSIONAL OCCUPATIONS:

EAP - English for Academic Purposes emphasizes the specific English structures and vocabulary required for university and college programs.

ESP - English for Special Purposes emphasizes the English required for certain careers (for example, agriculture, medicine,etc).

EST - English for Science and Technology focuses on scientific and technical English including oral and written discourse, organization and style.

COURSES LEADING TO SEMISKILLED, PARAPROFESSIONAL AND SOME TECHNICAL OCCUPATIONS:

VESL - Vocational English as a Second Language uses occupational contexts to teach the English required on the job or in vocational classes that teach the job. VESL has also come to include Prevocational ESL. In these courses, "survival" or "coping" skills are addressed (for example, use of local transportation, understanding banking and checking, getting a driver's license, etc.)

EOP - English for Occupational Purposes (another name for VESL)

VESOL - Vocational English for Speakers of Other Languages (same as VESL)

MESL - Manpower English as a Second Language meets the needs of the disadvantaged, under-educated, school dropout, immigrant, unemployed and underemployed with vocational and English training.

BVE - Bilingual Vocational Education uses both languages to teach the skills needed for the occupation. Therefore, the student does not have to wait until he knows the English language to learn a trade or skill. Trainees receive instruction in their own language whenever a basic concept is not understood in English. In addition, ESL and culture are taught in vocational contexts. (BVE/VESL)

SUGGESTED PRACTICES AND ATTITUDES FOR VOCATIONAL ENGLISH AS A SECOND LANGUAGE

Curriculum

The VESL curriculum should be an integrated part of the entire career development plan. It should provide realistic job counseling and placement as well as follow-up.

The program's behavioral and performance objectives should be job-related and should use appropriate materials that will prepare the student to meet the vocational skills and language demands of the job.

Students should be taught the language relevant to the demands of their chosen career field.

A general command of the language may be less important than a knowledge of the differences in "acceptability" or "appropriateness"for the situations with different participants, topics, settings, and goals.

Pronunciation, structure, vocabulary, style and conversational strategies should be learned for specific functions and contexts.

A non-functional or situational approach to language learning will make the class more relevant to the learner and provide simulated activities in which the learner can practice the language. Communicative competence should be the goal.

The program should allow the students to continue VESL or ESL classes after job placement.

Survival and coping skills should be taught with materials that are job-specific and situation related as much as possible.

The program should be built on the existing language and skill level of the students. They must be allowed to progress at an individualized pace without pressure and without duplication of effort.

Teachers must become aware of the differences in cognitive styles and learning strategies of the different cultures.

Attitude

The program should provide a sheltered environment in which students can practice the new language without fear of humiliation.

An adult education program should not require the adult to "integrate" with the second culture to acquire the language; adult education should make it possible to retain one's first language and culture and to add the second (English) for specific purposes.

Teachers must demonstrate cultural sensitivity, recognizing that appropriate behavior varies across cultures.

Teachers must help the adults especially, to become comfortable with the different learning environment in this country.

Multi-Cultural Appreciation

BEST COPY

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CULTURE AND CULTURAL TRAITS

A dictionary definition of culture is: "the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or population".

When observing individual and group (ethnic) culture, there are numerous cultural traits or characteristics which one must consider when studying the entire "culture". Some of the most important are:

1. General aspects of the culture
2. The family
3. The life cycle
4. Roles
5. Interpersonal relationships
6. Communication
7. Decorum and discipline
8. Religion
9. Health & Hygiene
10. Food
11. Dress & Personal appearance
12. History & tradition
13. Holidays & celebrations
14. Education
15. Work & play
16. Time & space
17. Natural phenomena
18. Pets and other animals
19. Art & music
20. Expectations and aspirations

As you can readily see, some of the above may be of varying importance in different cultures. Try to describe the "American culture" attitudes toward the above. What is most important in our culture? What is most important in other cultures?

THE HISPANIC CULTURE

WHO ARE THE HISPANICS IN THE U.S.?

Although the three largest groups of Hispanics here in the U.S. are the Mexican-Americans, Puerto Ricans and Cubans, Hispanics have immigrated to the United States from all of the Latin American countries and from Spain. The Hispanic population collectively comprises the second largest minority in this country. However, they are not one homogeneous group. Although they share a common language and various traits stemming from a "Hispanic Heritage", each country has specific culture and language regionalities.

WHAT IS THEIR LINGUISTIC BACKGROUND?

Spanish is spoken by Hispanics. Although there are some dialectical variations stemming from regional use, all educated Spanish-speaking people understand each other.

WHAT IS THEIR RELIGIOUS BACKGROUND?

Traditionally, religion has been a pervasive influence in Spain, Latin America and Spanish-speaking Caribbean countries. About 90 percent of all Latin Americans and 98 percent of Spaniards are born into the Roman Catholic religion, although the percentage of practicing Catholics is much lower. Other religions are represented, especially in Latin America where Protestanism and, in a smaller scale, Judaism are practiced. In addition to Catholicism, Santería and spiritualism, (both religious practices of African origin), are followed by some of the Caribbean islanders. Religious holidays are much more common in Latin America and in Spain than in the United States.

WHAT IS THE GENERAL EDUCATIONAL BACKGROUND OF THE NEWLY ARRIVED?

In Spain, there is a very high literacy rate, which is not the case in Latin America. However, the literacy rate is increasing in Central and South America as more and more people receive the benefits of public education. Due to overcrowding in public schools and because of prestige , parents who are financially able usually send their children to private or parochial schools.

Educational methods in Spain, Latin America and the Caribbean differ somewhat from those of the United States. Memorization, recitation and written exercises are emphasized, especially in the elementary grades. The course of study is considerably more structured, allowing for less leeway (electives) than in the United States, even in secondary education. There is also a strong emphasis on language, history and mathematics. University education as well as university professors are held in very high esteem. In short, the Hispanic system of education is similar to that of Western Europe.

HOW DOES THE CULTURE MANIFEST ITSELF IN THE UNITED STATES AND IN THE SCHOOL SYSTEM?

The family

The extended yet tight-knit family unit which is such an integral part of the Hispanic culture often suffers or is threatened as a result of families that are fragmented and separated both physically as well as emotionally. The woman's liberation movement, or even women having to go to work to help out, causes stress on the family. In addition, children who were formerly "better seen but not heard" are often used as interpreters for their parents. This results in more stress which is exemplified by the rising rate of divorce among Hispanics in the U.S.

The father still remains the official decision-maker within the Hispanic family. He should be included in the teacher-parent conference. If the father is not present, oftentimes the mother will delay even simple decisions until she has"consulted" him.

The grandparents are very important persons in a Hispanic's family structure. They may live within the household and are charged with child-related duties such as picking up the children at school or watching them while the parents are at work.

Interpersonal relationships and roles

Racial prejudice is more prevalent in the United States than in Hispanic countries. This is one of the reasons why, according to the research, Puerto Rican and Cuban blacks and mulattos tend to keep their Spanish accents. They are aware of the plight of the American black throughout history; therefore, they tend to want to keep their ethnicity obvious by retaining their spoken accent. Hispanics in the U.S. have also retained their belief in the importance of social status. Prejudice along socio-economic lines is found among people of the same (or different) nationality. Deep ethnocentric feelings are present within each national group when comparing themselves to other Hispanics groups.

Friendship and "Brotherhood" are venerated concepts among Hispanics, and more physical contact among friends is observed than what is usual among friends in the United States.

School considerations

Due to their past educational background, a newly-arrived Hispanic child may be advanced in concept-development, especially in social studies and science, even though his language development in English may prevent him or her from testing at grade level. An achievement test in Spanish should be administered to the child if accurate placement in grade level is sought.

Hispanic children are taught that it is disrespectful to look at adults in the eyes, especially when being admonished. They must be taught the American way of direct eye contact and may not feel comfortable with this at first. The children will also address the instructor as "teacher". This is a sign of respect.

School and class attendance could be affected by several cultural beliefs. For example, disrobing in front of others or showers without privacy may discourage Hispanic children from participating in physical education. Additionally, in some Hispanic countries, children are taught to wait three full hours after eating for bathing or swimming. Some parents may also tend to keep their child out of school if it is raining to avoid a "resfriado" (cold).

As a result of the educational practices followed in their respective countries, the newly-arrived will tend to want to send their children to private schools. They believe that public schooling may be inferior to private schools, as it was in their country. Parents need to become aware of what the public schools offer their children.

In mathematics, Hispanic children follow the European system, so an adjustment is necessary for them to learn the North-American manner of division, etc. On the other hand, they should already be familiar with the metric system.

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HISPANIC CULTURAL AWARENESS TEST

Name_____

Please circle the best answer:

1. African influence in latin music can best be seen in the use of:

a. a guitar
b. castanets
c. maracas
d. marimba (xylophone)
e. conga drums

2. Carlos Gardel is a:

a. Mexican soccer player
b. Argentinean singer
c. Spanish novelist
d. Cuban poet
e. local politician

3. On January 6, Spanish countries celebrate:

a. Feast of the Wise Men
b. Halloween
c. Independence
d. Christmas
e. Feast's Day

4. Los Chavales de España is a:

a. Soccer team
b. Singing group
c. local union
d. Spanish city
e. famous novel

5. Don Quijote was written by:

a. Juan Gómez
b. Miguel de Cervantes
c. Sancho Panza
d. Lope de Vega
e. Federico García Lorca

6. Andaluz is a person from:

a. Southern Spain
b. Northern Mexico
c. Ecuador
d. Colombia
e. Argentina

7. Merengue is a:

a. dance from the Dominican Republic
b. game from Argentina
c. Cuban hat
d. Spanish novel
e. Mexican costume

8. "Chisme" means:

a. joke
b. conversation
c. gossip
d. reunion
e. box

9. "Balompie" is a:

a. dance
b. game
c. dish
d. novel
e. costume

10. Simón Bolívar was a:

a. Spanish novelist
b. Liberator of South America
c. Cuban poet and patriot
d. local politician
e. Mexican movie star

11. "Merienda" means:

a. lunch
b. dinner
c. breakfast
d. snack
e. restaurant

12. El Pasodoble is a:

a. dance from Spain
b. game from Argentina
c. Puerto Rican dish
d. Cuban novel
e. costume

13. "Guayabera" is a:

a. dance from Mexico
b. game from Argentina
c. Cuban dessert
d. Spanish novel
e. Caribbean dress shirt

14. "Fiesta de Quince" is a/an:

a. wedding party
b. anniversary party
c. farewell party
d. coming out party
e. engagement party

15. Santería is a:

a. type of a party
b. dish
c. religious practice
d. Saint's day
e. celebration similar to a birthday

16. Borinquen is:

a. a children's song
b. another name for Puerto Rico
c. a famous novel
d. a dish
e. a city in Mexico

17. A "Gaucho" is a:

a. policeman
b. writer
c. teacher
d. cowboy
e. cook

18. Poncho is the Mexican version of:

a. Colombian ruana
b. Spanish paella
c. Panamanian Pollera
d. Venezuelan Joropo
e. none of the above

19. Yerba Mate is a/an:

a. Chilean dish
b. Argentinean tea
c. Cuban song
d. Spanish novel
e. none of the above

20. Which of the following names <u>is not</u> associated with Mexico:

a. César Chávez
b. Miguel Hidalgo
c. Emiliano Zapata
d. José de San Martín
e. Pancho Villa

21. "Asopao" is a/an:

a. dance from Spain
b. Argentinean game
c. Puerto Rican dish
d. costume
e. none of the above

22. "Bodega" means:

a. grocery store
b. living room
c. building
d. house
e. stairs

23. "Mal de Ojo" means:

a. evil eyes
b. black eye
c. sick eyes
d. red eyes
e. blue eyes

24. José Martí was a:

a. Spanish novelist
b. liberator of South America
c. Cuban poet and patriot
d. local politician
e. Mexican movie star

45 See answers on page 195

THE INDOCHINESE CULTURE

WHO ARE THE INDOCHINESE IN THE U.S.?

The four major groups of Indochinese refugees represented in the United States are Vietnamese, Cambodians, Laotians and Hmongs. (Even though the Hmong hill tribes live in northern Laos, they differ culturally from native Laotians). There are other non-refugee groups represented, such as Chinese, Japanese and Filipinos. We will deal primarily with the former four groups here.

WHAT IS THEIR LINGUISTIC BACKGROUND?

Vietnam - Vietnamese is a monosyllabic, tonal language, based partly on Chinese roots. Some Vietnamese may also speak French.

Cambodia- Khmer is not a tone language. Its roots stem from southern India. It is spoken mostly by rural Cambodians but those who live near the border may speak Thai, Vietnamese or Laotian. Urban Cambodians may speak French, which was used in schools prior to 1975.

Laos - Laotian is a monosyllabic, tonal language. It does not use the Roman alphabet, but is based on a script similar to what the Thais use. Other languages spoken in Laos include tribal languages such as the two major Hmong dialects, spoken by the Hmong hill tribes. French was spoken by the higher socio-economic strata, as it was the language of commerce and the educational system until 1953.

WHAT IS THEIR RELIGIOUS BACKGROUND?

The most common of all religions practiced by the Indochinese is Buddhism. Its basic tenets are non-violence, charity, humility, and temperance of human passions. Taoism and Confucianism are also practiced as well as Cao-Dai, which is a combination of principles from various religions. Due to the efforts of missionaries from the West, Christianity is also practiced by a small minority within each of the three countries.

WHAT IS THE GENERAL EDUCATIONAL BACKGROUND OF THE NEWLY ARRIVED?

Their educational experiences may have been drastically different, even among the same group, due to the differences in rural and urban orientation to education in general. Dwellers of rural areas may have had little, if any, exposure to formal education. Urban Laotians and Vietnamese will have had the most opportunity for schooling above the level of primary education. Hmongs from northern Laos will exhibit the lowest level of education of all four groups. Vietnamese and Cambodian formal education has been curtailed since the Communist takeover in 1975.

If formal schooling has been attempted, the students will exhibit a traditionally high respect for teachers and love of learning. (Confucianism ranked the teacher just below the king and above the father.) Their educational methods included listening, watching, imitating and learning by rote. Traditionally, the sexes have been segregated in the schools so an American teacher should not pair a boy with a girl at first, either in class or in the playgound.

HOW DOES THE CULTURE MANIFEST ITSELF IN THE UNITED STATES AND IN THE SCHOOL SYSTEM?

Due to their past educational practices recently-arrived Indochinese students may be very reluctant to ask questions or to volunteer in class.

They may be embarrassed to ask for help and will answer "Yes" to all questions, especially to: Do you understand? Although s/he may answer in the positive, the understanding may not be there. Yet they have answered "yes" for two reasons:

1) To tell the teacher that the student doesn't understand, (even when he really doesn't) is considered an affront, and
2) An Asian "Yes" may not mean agreement or commitment, since it is often a polite way of saying "Yes, I am listening to you".

Therefore, it is advisable to ask "What is latitude?", instead of "Do you understand the concept of latitude?", and to wait patiently for the statement which follows the initial "yes" in order to correctly interpret the response; e.g. "Yes, I do not speak French".

An Indochinese smile may seem inappropriate to the American teacher or principal in a number of situations because it can also mean anger, embarrassment or refusal.

Naming practices will be quite different and may cause confusion. For the Indochinese, the given name is the one that counts in all situations. The complete name of a Vietnamese or Cambodian would be written in this order:

Family Name - - - Middle Name - - - Given Name. Laotians, on the other hand, have no middle names, and follow our American naming system:

Given Name - - - Family Name. Children can be addressed by their given name alone, but adult Indochinese should be addressed by their given name, always preceded by Miss, Mr., Mrs., or titles such as Dr., Rev., Captain.

Birthdays: Everyone's birthday is in Tết, the first three days of the first month of the lunar new year, (usually in February). Indochinese are considered one-year old at the time they're born, so our birthday customs may seem strange to them. They may believe themselves to be six years of age when by our standards, they are five.

Sex education is a taboo in Indochina, and so is disrobing in front of others or showering together. This may be a problem for our physical education practices.

Indochinese are taught that it is impolite to look people in the eye while they are talking. Since American teachers usually demand eye contact, this may be embarrasing for them.

The Indochinese consider the body to be sacred. Since the degree of sacredness grows from the feet to the head, (the head then being the most sacred), they will feel highly offended if touched or patted on the head. Also pointing to the feet is unworthy and pointing a finger at someone is rude.

Some American hand gestures are offensive to Indochinese. Two of these are our "come here" hand signal and our "perfect" hand signal, made by joining thumb and forefinger and making a circle. These are insulting gestures in their countries, such as you would use to call an animal or to indicate that someone is worthless, respectively.

The metric and centigrade systems are utilized in Indochina. They use the French way of writing signs and symbols, which may cause them some confusion in American mathematics classrooms.

Indochinese refrain from public displays of affection, even between married couples. Public touching between strangers is uncommon, and public kissing is a sign of immorality. Indochinese students, therefore, may avoid being touched and may even avoid handshakes. A smile or nod of the head as a greeting is the appropriate thing to do, especially for the newly arrived.

Indochinese do not share the bill when eating out. Whoever has suggested to go out is the host, and is responsible for the total check.

Indochinese do not consider loud belching or burping, lip smacking or soup slurping discourteous. They are actual compliments to the host or chef. An Indochinese will consider it natural to ask your age, weight and salary.

The family structure is very close-knit. Children are given certain freedom and independence but also responsibilities. The father should be consulted on important educational matters since he is the one who makes family decisions. Using the children as interpreters may threaten the Indochinese family authority system. It is best to use an outside interpreter or another adult family member who may speak English.

Indochinese students may be reluctant to reveal any personal problems or their feelings to teachers and school counselors due to their belief in "saving face". Counseling and psychotherapy are virtually unknown in their societies.

Indochinese parents place a strong emphasis on academic excellence and tend to discourage non-academic activities. (Most of these parents believe that their participation in their children's school is not necessary.) Providing parental information sessions will help.

Time is considered elastic so parents may be late for appointments often.

Some Indochinese may suffer from too positive a stereotype in the U.S., especially as far as achievement in school.

Indochinese may be embarrassed by individual praise. Group praise may be best at first, with a quiet smile being directed at the child himself.

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THE HAITIAN CULTURE

WHO ARE THE HAITIANS?

Haiti is a republic situated in the western part of the Caribbean island of Hispaniola, 600 miles from Miami. The majority of the population originated in the 480,000 African slaves who gained their freedom in 1804 when Haiti won independence from France. About 5 percent, however, consists of a mulatto minority who have formed an elite that has played a leading role in Haiti's history.

The per capita income of Haiti of $260.00 a year is among the world's lowest and life expectancy is only 40 years because of poor health facilities and housing.

In contrast to Latin America, Haiti never had a landed aristocracy. Power was held by the elite professionals and merchants until the 1915 social and economic development resulted in the growth of two intermediate social groups. One group associated itself with the elite employers. The other, consisting of skilled manual and junior office workers, did not. This second group, most of whom were black rather than mulatto, won the elections in 1957 with Francois Duvalier,who remained in power until his death in 1971. His son Jean Claude Duvalier took over and continues to rule to this date.

WHAT IS THEIR LINGUISTIC BACKGROUND?

Although the official language of Haiti is French, the native language spoken by the newly arrived adults and children is Haitian Creole. The core vocabulary of Haitian Creole derives from the 17th century varieties of French brought to the island in colonial times. The common origin of 80% of the vocabulary does not, however, make Creole a mere dialect of French. The phonological, morphological, and syntatical differences between the two languages prevent intercommunication. Monolingual speakers of each language do not understand each other. Only a small minority of the Haitian population (2% of the five million inhabitants)are bilingual in Creole and French.

The Haitians' attitudes toward the two languages differ noticeably. They overvalue French and consider it as a symbol of education and individualistic social promotion. In turn, they manifest mixed feelings toward Creole. They would resent a fellow Haitian rejecting Creole as his native language, but they look down upon the vast majority of monolingual speakers of Creole.

Education has been conducted exclusively in French from colonial times on. One of the most important factors that accounts for the high attrition rate is the language barrier. From the very first day, students are being talked to and taught in a foreign language.

Children are asked to learn abstract concepts in French, which results in poor adjustment and serious reading problems. As if this were not enough, the problems are compounded by the fact that many of the teachers do not really speak French well. They learned it as a second language themselves. Many Haitian children do not learn basic concepts, nor do they learn French.

Recently, the Haitian Department of National Education established Creole as the language of instruction in the first four-year cycle of primary education; however, the written form of Creole is still in the process of being standardized.

WHAT IS THEIR RELIGIOUS BACKGROUND?

Almost all Haitians are baptized as Roman Catholics. The country, however, was left without a regular clergy until 1860. The peasants created Voodoo, a syncretic cult in which the Catholic god rules over an African pantheon. One of the most important voodoo dieties is Dambhalah otherwise known as St. Patrick.

The spirits like Dambhalah and Lingle-sou have healing powers and work through Haitian"mambos" who now thrive in Miami. Most people think of health care as doctors, nurses and hospitals. But a Haitian considers a hospital a place to die. The boat people brought with them the "doctors Feville" (leaf doctors) and their herbal medicines. Also the voodoo priests, the male "hougans" and the female "mambos", devote far more time to counseling and curing than to hexing and cursing.

In a land of Valium, sleeping pills and psychiatric couches, these people use religious rites to cope with stress. The Cubans have their "santeros", the Puerto Ricans their"espiritistas" and the Haitians have their voodoo priests.

WHAT IS THE GENERAL EDUCATIONAL BACKGROUND OF THE NEWLY ARRIVED?

The Haitian school system offers free primary and secondary education which emphasizes liberal arts and humanities in a 19th century tradition of imparting good manners and a classical education. Teaching methods used are rote learning and repetition.

This free education is offered in the cities where only 15% of the population lives. Rural education is adapted to the needs of the peasant population and includes only the primary years. Urban and rural education is conducted in the French language. Today the illiteracy rate is 84 percent for the total Haitian population despite the fact that, theoretically, six years of primary education are mandatory. The newly arrived children fall into three categories. The first group are those who have attended school. Nevertheless, they experience a lack of continuity between the systems in Haiti or the Bahamas and that of the U.S. Other older children from rural areas in Haiti or from

Haitian ghettos in the Bahamas have had no former education. They have even greater difficulties coping with materials they cannot understand and with culture shock. A third group of children have lived for a while in Nassau speaking English. When they arrive in Miami they can pass for Americans by not associating with those who don't speak English and by not communicating with others in Creole. They may suffer from low self concepts.

Education occupies a very high place in the hierarchy of values in Haitian culture. In a country where the literacy rate is only 16 percent, the educated person enjoys great prestige. Parents will make enormous efforts and great sacrifices to educate their children, as education is the key to social mobility.

PROBLEMS OF ADAPTATION OF THE HAITIAN STUDENTS IN AMERICAN SCHOOLS

Haitian parents expect the schools to impart knowledge, form character, and instill discipline in the students. The child is taught to respect the teacher as he respects his parents. The Haitian system is very authoritarian and parents completely delegate to the school the responsibility of educating their children.

Teachers must help students and parents to adapt themselves to the differences they will face in American schools.

a. There is a more relaxed and freer atmosphere in the U.S. classroom situation.

b. The general orientation and instructional methodologies of the American system differ from the Haitian one.

c. There are new surroundings and new home situations.

___ Children may be living away from their parents who are either in Haiti or the Bahamas.

___ Children whose parents live with them may not have direct parental supervision and care due to the extremely hard working conditions.

___ The traditional extended family structure has collapsed.

d. They will face different cultural and social environments.

___ Although Haitians and Afro-Americans share a heritage, the two groups mistrust each other. Haitians often cannot relate with ease to the white population either.

___ In the U.S. Haitians experience more violence and aggressiveness than they are used to. This often triggers fear of relationships with peers or adult strangers.

___ Low or non-existent incomes have led to a malnutrition problem which impairs the child's potential for learning in the schools. Many of the children thought to have behavioral or learning problems often receive only one meal a day, the school lunch.

___ Many parents feel confused about how to raise their children. They view the American way as too permissive and discipline their children by whipping them,which could be perceived as child abuse in the U.S.

Teachers must be aware of the sensitive problem of placement

In Haiti there is no age-grade correlation. Promotion is strictly based on achievement. In the U.S., Haitians are usually placed by their chronological age instead of mental ability. They easily become frustrated when having to face new materials, teaching and testing techniques as well as a new language.

Cultural interferences invalidate written placement and achievement tests. Therefore, it is suggested that an oral assessment be given first in Creole, and if the child passes, then in French and finally in English.

Remember that most classroom materials, flash cards, video, even pictures are not related to the Haitian child because, unfortunately, he has not been exposed to the lifestyle they present.

Teachers should help to create a positive self image

Many of the children have very low self-esteem because of the way the mass media pictured the Haitian boat people. Teachers can help by learning to pronounce the children's names correctly and trying to learn a few words in Creole. A little touch or a hug once in a while work wonders along with some one-to-one conversation about the family.

Most of the children are not accustomed to Physical Education classes and are especially uncomfortable about undressing in front of classmates. A child may cut the class or dress out,but change back to his regular clothes without taking a bath. This causes body odor problems which make the child defensive and less likely to participate in class.

Teachers should try to assimilate not only Haitian children, but their parents, as well, into the school community

Schooling is very important to the Haitian family; nevertheless, parent participation is poor for many reasons,including the fact that most of the parents do not speak English and they feel they can not communicate with the teachers. Unfortunately, there are generally few Creole speaking teachers in the schools.

It must be kept in mind that Haitian parents are not used to being involved in school activities. They expect to delegate their responsibility for educating their children to the teacher. At first,they should be encouraged to assist the school in very practical ways, for example: demonstrate their skills in arts and crafts, show samples of their work(wood carving, sewing, etc.) The school should sponsor special programs for parents such as nutritional and health care programs, and inform them of social and health services. The school may also be instrumental in establishing literacy programs, English language classes, vocational education and other adult education programs.

Problems are also encountered in contacting the parents at home. Because of their immigration status, many parents will choose not to give their correct address,making correspondence and home visits or even a phone call impossible. The only option left, sending a note home with the child, may not help because the parents might well be illiterate in both English and Creole. Obviously, there is a critical need for Creole speaking teachers to meet the needs of the students and parents.

Although the availability of qualified Haitian staff may be limited in certain areas of Florida, cultural and language immersions for the English speaking teachers, counselors and especially the secretaries can be offered which would sensitize the staff to the needs of the Haitian children.

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Levy, Marie Jocelyne and Levy, Antoine. Haitian Educational Services, Inc., Miami, Florida, telephone: 769-0583. Creole immersions and materials are available.

Malone, Patrick. "In Defense of Voodoo", Tropic Magazine of the Miami Herald, September 20, 1981.

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Sylvain, Eline. "Bilingual Education and the Haitian Community", Florida International University, November, 1981.

SOURCES OF EDUCATIONAL MATERIALS

National Material Development Center for Creole
15410 N.W. 31 Avenue, Opa Locka, Florida 33054 (305) 769-0583

"Le Cousin" Bookstore
7858 N.E. Second Avenue, Miami, Florida (305) 754-8445

Creole and French materials are available.

Haitian Book Center
P.O. Box 324, East Elmhurst, New York 11369

Write for price list of French and Creole materials.

OFFICIAL BILINGUALISM - - A WORLD FACT OF LIFE

The number of countries that recognize two or more languages as official is growing. An official language is one that a given government recognizes as the language that it will conduct its affairs in. An official language is also used in the courts, schools and for business. Note that an official language is sometimes spoken by a minority of a country's population (as for example, Mali uses French as its official language although the majority of the population in Mali speaks Bambara and has little knowledge of French). In some countries, the central (national) government may use only one official language in its transactions, but allow the use of other languages in certain regions. Italy is an example of this; Italian is the official language of the Republic of Italy, but German is recognized as an official regional language (on a par with Italian) in the Alto-Adige area of Northern Italy. In the United States, while English is the official language of the central government, Spanish appears to enjoy quasi-official status in the State of New Mexico. Thus, official bilingualism is complex when regional use is recognized.

Following is a list of countries where two or more languages are given official status. The list is incomplete since many newly-independent countries are in the process of recognizing local languages as official (supplanting or substituting for former colonial languages).

AFGHANISTAN
Pushtu & Dari (a persian dialect)

ALGERIA
Arabic;French is quasi-official

BELGIUM
French,Flemish(Dutch) & German

BRUNEI
Malay;English is quasi-official

BURUNDI
Kirundi & French

CAMEROON
English & French

CANADA
English & French

CHANNEL ISLANDS (U.K.)
English & French

CYPRUS
Greek & Turkish

CZECHOSLOVAKIA
Czech & Slovak

FINLAND
Finnish & Swedish

HONG KONG
Chinese & English

INDIA
Hindi(official national language)
English(quasi-official;
used as an official language in
some of the Indian territories).
Assamese, Bengali, Kannada,
Kashmiri, Malayalam, Marathi,
Oriya, Punjabi, Sanskrit,Sindhi,
Tamil, Telegu, Urdu.

IRELAND
English & Gaelic

ISRAEL
Hebrew & Arabic

ITALY
Italian; German has regional
official status in the Alto-
Adige region

KENYA
English & Swahili

OFFICIAL BILINGUALISM - - A WORLD FACT OF LIFE

LUXEMBOURG
French, German & Letzeburgesch

MADAGASCAR
Malagasy & French

MALTA
Maltese & English

NEW HEBRIDES
French & English

NAURU
Nauruan & English

PERU
Spanish & Quechua

PHILLIPINE ISLANDS
Philipino,English, Spanish & Tagalog

RWANDA
Kinyarwanda & French

SEYCHELLES
English & French

SINGAPORE
Malay,English, Chinese & Tamil

REPUBLIC OF SOUTH AFRICA
English & Afrikaans

U.S.S.R.
Russian (official national language)
Official regional languages include:
Armenian, Byelorussian, Ukrainian, Georgian, Lithuanian, Latvian, Estonian, Moldavian, Uzbek, Tadjik, Kazkh, Azerbaijani.

SPAIN
Spanish (national, official language) Official regional languages:
Catalonian, Basque, Galician, Valencian

SRI LANKA
Sinhalese; Tamil recognized for some purposes

SWAZILAND
English & Siswazi

SWITZERLAND
French, German, Italian --Official
Above 3 and Rumansch --National

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NATIONALITY WORDS

COUNTRY	ADJECTIVE	NOUN
Afghanistan	Afghan	Afghanistani (singular) Afghans (people)
Albania	Albanian	Albanian
Algeria	Algerian	Algerian
Andorra	Andorran	Andorran
Angola	Angolan	Angolan
Argentina	Argentinean (Argentine)	Argentinean
Australia	Australian	Australian
Austria	Austrian	Austrian
Bahamas	Bahamian	Bahamian
Bahrain	Bahraini	Bahraini
Bangladesh	Bangladesh	Bangladeshi (singular)
Barbados	Barbadian	Barbadian
Belgium	Belgian	Belgian
Belize	Belizean	Belizean
Bermuda	Bermudan	Bermudan
Bhutan	Bhutani	Bhutani
Bolivia	Bolivian	Bolivian
Botswana	Setswana	Batswana (singular) Batswana (plural)
Brazil	Brazilian	Brazilian
Brunei	Bruneian	Bruneian
Bulgaria	Bulgarian	Bulgarian

Burma	Burmese	Burmese
Burundi	Burundian	Burundian
Cambodia	Cambodian	Cambodian
Cameroon	Cameroonian	Cameroonian
Canada	Canadian	Canadian
Cape Verde Islands	Cape Verdean	Cape Verdean
Cayman Islands	Cayman Island	Cayman Islander
Central African Republic	*	*
Chad	Chadian	Chadian
Chile	Chilean	Chilean
China	Chinese	Chinese
Colombia	Colombian	Colombian
Congo, the	Congolese	Congolese
Costa Rica	Costa Rican	Costa Rican
Cuba	Cuban	Cuban
Cyprus	Cyprian, Cypriote	Cypriot (singular)
Czechoslovakia	Czech	Czechoslovakian, Czech
Dahomey	Dahomeyan	Dahomeyan
Denmark	Danish	Dane
Dominica	Dominican	Dominican
Dominican Republic, the	Dominican	Dominican
Ecuador	Ecuadorian	Ecuadorian
Egypt	Egyptian	Egyptian
El Salvador	Salvadorean	Salvadorean
Equatorial Guinea	Equatorial Guinean	Bantu (singular) Bantu (people)

Ethiopia	Ethiopian	Ethiopian
Falkland Islands, the	Falkland Island	Falkland Islander
Finland	Finnish	Finn
Fiji	Fijian	Fijian
Formosa	Formosan	Formosan
France	French	Frenchman Frenchmen (plural) French (people)
Gabon	Gabonese	Gabonese
Gambia	Gambian	Gambian
Germany, the Federal Republic of	West German	West German
Germany, the Democratic Republic of	East German	East German
Ghana	Ghanaian	Ghanaian
Gibraltar	Gibraltarian	Gibraltarian
Greece	Greek	Greek
Grenada	Grenadian	Grenadian
Guatemala	Guatemalan	Guatemalan
Guiana	Guianan	Guianan
Guinea	Guinean	Guinean
Guyana	Guyanese	Guyanese
Haiti	Haitian	Haitian
Honduras	Honduran	Honduran
Hong Kong	*	*
Hungary	Hungarian	Hungarian
Iceland	Icelandic	Icelander
India	Indian	Indian
Indonesia	Indonesian	Indonesian

Iran	Iranian	Iranian
Iraq	Iraqi	Iraqi
Ireland	Irish	Irishman Irishmen (plural) Irish (people)
Israel	Israeli	Israeli
Italy	Italian	Italian
Ivory Coast, the	Ivorian	Ivorian
Jamaica	Jamaican	Jamaican
Japan	Japanese	Japanese
Jordan	Jordanian	Jordanian
Kenya	Kenyan	Kenyan
Khmer Republic, the	Khmer	Khmer
North Korea	North Korean	North Korean
South Korea	South Korean	South Korean
Kuwait	Kuwaiti	Kuwaiti
Laos	Laotian	Laotian
Lebanon	Lebanese	Lebanese
Lesotho	Sesotho	Mosotho (singular) Basotho (plural) Basotho (people)
Liberia	Liberian	Liberian
Libya	Libyan	Libyan
Liechtenstein	Liechtenstein	Liechtensteiner
Luxemburg	Luxemburg	Luxemberger
Malagasy Republic, the	*	Malagasy citizen
Malawi	Malawian	Malawian
Malaysia	Malaysian	Malaysian

Maldive Islands	Maldivian	Maldivian
Mali	Malian	Malian
Malta	Maltese	Maltese
Mauritania	Mauritanian	Mauritanian
Mauritius	Mauritian	Mauritian
Mexico	Mexican	Mexican
Monaco	Monegasque	Monegasque
Mongolia	Mongolian	Mongolian, Mongol Mongolians, Mongols
Montserrat	Montserratian	Montserratian
Morocco	Moroccan	Moroccan
Mozambique	Mozambiquean	Mozambiquean
Namibia	Namibian	Namibian
Nauru	Nauruan	Nauruan
Nepal	Nepalese	Nepalese
Netherlands, the	Dutch	Dutchman Dutchmen (plural) Dutch (people)
New Zealand	New Zealand	New Zealander
Nicaragua	Nicaraguan	Nicaraguan
Niger	Nigerien	Nigerien
Nigeria	Nigerian	Nigerian
Norway	Norwegian	Norwegian
Oman	Omani	Omani
Pakistan	Pakistani	Pakistani
Palestine	Palestinian	Palestinian
Panama	Panamanian	Panamanian

Papua New Guinea	Papuan	Papuan
Paraguay	Paraguayan	Paraguayan
Peru	Peruvian	Peruvian
Philippines, the	Philippine	Filipino
Poland	Polish	Pole
Portugal	Portuguese	Portuguese
Puerto Rico	Puerto Rican	Puerto Rican
Qatar	Qatari	Qatari
Romania	Romanian	Romanian
Rwanda	Rwandan	Rwandan
San Marino	San Marinese	San Marinese
Saudi Arabia	Saudi Arabian	Saudi or Saudi Arabia
Senegal	Senegalese	Senegalese
Seychelles, the	Seychellois	Seychellois
Sierra Leone	Sierra Leonean	Sierra Leonean
Singapore	Singaporean	Singaporean
Somalia	Somalian	Somalian
South Africa	South African	South African
Soviet Union, the	Soviet	Soviet citizen
Russia	Russian	Russian
Ukraine, the	Ukrainian	Ukrainian
Latvia	Latvian	Latvian
Lithuania	Lithuanian	Lithuanian
Estonia	Estonian	Estonian
Spain	Spanish	Spaniard
Sri Lanka	Sinhalese	Sinhalese

Sudan, the	Sudanese	Sudanese
Surinam	Surinamese	Surinamese
Swaziland	Swazi	Swazi
Sweden	Swedish	Swede
Switzerland	Swiss	Swiss
Syria	Syrian	Syrian
Tahiti	Tahitian	Tahitian
Taiwan	Taiwanese	Taiwanese
Tanzania	Tanzanian	Tanzanian
Thailand	Thai	Thai
East Timor	Timorese	Timorese
Togo	Togolese	Togolese
Tonga	Tongan	Tongan
Trinidad and Tobago	Trinidadian, Tobagan	Trinidadian, Tobagan
Tunisia	Tunisian	Tunisian
Turkey	Turkish	Turk
Uganda	Ugandan	Ugandan
United Kingdom of Great Britain, the	British	British
England	English	English
Scotland	Scottish, Scots	Scot, Scotsman Scots (people)
Wales	Welsh	Welshman Welsh (people)
United States of America, the	American	American
Upper Volta	Votaic	Voltain
Uruguay	Uruguayan	Uruguayan
Vatican City, the	Vatican	Vatican citizen

Venezuela	Venezuelan	Venezuelan
Vietnam	Vietnamese	Vietnamese
West Samoa	Samoan	Samoan
Yemen (Sana)	Yemeni	Yemeni
Yemen (P.D.R.)	Yemeni	Yemeni
Yugoslavia	Yugoslavian	Yugoslav
Zaire	Zairean	Zairean
Zambia	Zambian	Zambian
Zimbabwe	Zimbabwean	Zimbabwean

* In those cases where no adjective or proper noun is given, the prepositions OF and FROM are usually used, i.e., "the government of the Central African Republic," "the student from Hong Kong," etc.

The forms ending in -MAN have corresponding feminine forms ending in -WOMAN. The plural forms are -MEN and -WOMEN.

When nationality words have double forms (Spaniard/Spanish), the adjective form can be used to denote nationalities, i.e., the Spanish, the Chinese, the French, the Welsh, etc. Nationality adjectives ending in -SH, -ISH, -CH, -ESE, as well as Swiss, do not have plural forms.

66 BEST COPY

The Mexican-American Migrant

BEST COPY

NAME_____

CHICANO BARRIOLOGY QUIZ

1. According to baby care practices of barrio women, tickling a baby will produce:

   A. A sickly baby
   B. A speech defect
   C. Brain damage
   D. All of the above

2. If you were offered a "grifa ", you would probably:

   A. Wear it
   B. Eat it
   C. Play it
   D. Smoke it

3. If you had to assure someone of your sincerity or truthfulness, you would be most likely to say,"lo juro por _____"

   A. ti
   B. Dios
   C. mí
   D. mi madre

4. "La Chota" and "La Jura" are terms referring to:

   A. A girlfriend
   B. The police
   C. A wife
   D. A school teacher

5. Tortillas are used as a base for making:

   A. Tacos
   B. Enchiladas
   C. Tostadas
   D. All of the above

6. "Bolillo" is a term referring to:

   A. A Black
   B. An Anglo
   C. Any Spanish-speaking person
   D. A middle-age Chicano

7. If you were suffering from "Mal de Ojo", a"curandero"would cure you with:

   A. Garlic
   B. An egg
   C. Powdered chili
   D. Aspirin and chili

See answers on page 195

TEX-MEX

TEX-MEX is the Mexican American usage of language near the United States/Mexican Border.

ANGLICISMS	ENGLISH	SPANISH
1. troque	truck	camión
2. caro	car	carro (automóbil)
3. bos	bus	autobus (camión)
4. mechas	matches	cerillas (fósforos)
5. lonche	lunch	almuerzo
6. quebrada	break	descanso
7. huachar	to watch	mirar
8. parquear	to park	aparcar (estacionar

TEX-MEX sayings:

1. húachale	watch out!
2. Ahí nos huachamos	See you later.
3. ¿Qué honda?	What's up?
4. ese vato	hey man

Remnants of OLD SPANISH

1. asina	thus, like this
2. pizcar tomates	to glean (gather slowly and laboriously)
3. panzón	big bellied person
4. chavalo	lad (chaval=lad; chavala=lass)

What do you think these words mean in Mex-Tex?

1. simón -
2. chale -
3. jefe -
4. jefa -
5. gringo -
6. moreno -

THE MEXICAN AMERICAN CULTURE

WHO ARE THE MEXICAN-AMERICAN MIGRANTS IN THE U.S.?

Migrant workers of Mexican descent have been moving through the United States since the beginning of the twentieth century. The "bracero" program, during and after World War II, legalized their migration; however, competition for the prized green cards became so intense that thousands of workers came north without them. Illegal immigrants -"wetbacks" - could be hired for less than a "bracero" was supposed to earn. As long as jobs were available, employers and law enforcement officers paid little attention to the legal status of the Mexicans.

Even today, over 40 percent of these workers earn less than poverty-level incomes. Protein deficiency diseases are common and only one migrant in six has ever been to a dentist. Heavy drinking, drug use, and violence in camps disrupt their daily lives. Girls begin bearing children at fourteen or fifteen, and the infant mortality rate is four times that of other American women. Those boys who graduate from high school generally join the army; the girls usually drop out of school before graduation, marry young and have large families.

Despite the protection offered by the Carter administration's ruling that illegals who have resided in the United States for over five years cannot be deported, many Mexican-Americans have no legal status. To avoid deportation, they often refuse to register for benefits and continue to work for unscrupulous crew leaders.Thus,they have no recourse to legal protection if they are exploited. Although they may live in the U.S. under the fear of being deported, they would face much greater privations in Mexico where there is even less opportunity for work.

WHAT IS THEIR LINGUISTIC BACKGROUND?

There are only two cultural traits that appear to even be close to universal. One is that Mexican-Americans tend to speak Spanish. Their decendents, the Spanish "conquistadores" were, in the main, men of the sword, not of letters. They married women of the indigenous populations of the Southwest whose children spoke a mixture of the two languages. As the North American culture moved into the Southwest, resulting generations developed a unique cultural and linguistic composition.

The Spanish spoken by the Mexican-American migrant population retains remnants of Old Spanish which includes "asina" for "así" and "ande" for "donde", both common in 16th century documents. Indian words (Nahuatlisms) such as "camote", "aguacate", and "tamal", were also adopted along with English words (Anglicisms) such as "troca", "lunchear", etc.

It is not uncommon to encounter descriptions of the Spanish spoken in Texas as not being a language but rather a random mixture of English and Spanish. Recent studies have documented the falsity of these claims. The language stigmatized as "Tex-Mex" has fully developed grammatical and phonological systems which are distinguished from Spanish only by a relatively large number of English loanwords and certain anglicized syntactical structures.

Many Mexican-Americans shift from English to Spanish in the same conversation. This code-switching has more of a social meaning than a linguistic one. It is similar to the alternation between the formal and the informal forms of "Ud" and "tú". Both signal a change in interpersonal relationships.Switching to "tú" or into Spanish projects greater informality and personal warmth.

WHAT IS THEIR RELIGIOUS BACKGROUND?

The second of the two cultural traits that appear to be universal is that Mexican-American migrants tend to be Roman Catholic. Among immigrant populations, their Catholicism may be of great significance in maintaining cultural integrity. French Canadians who moved into Maine after the Civil War have preserved their cultural diversity and language. The explanation is "La Survivance". The loss of language means the loss of faith and the loss of faith means the loss of Heaven.

The Catholic religion, however, did not survive untouched by the Indian nature-worshipping religions.The Mexican-American immigrant believes in the supernatural and in the "curandero" who alone can cure "mal de ojo" and "empacho". The Indian ancestry and the rural lifestyle aid in the maintenance of a folk culture, which encourages supernaturalism and retards the spread of formal education.

WHAT IS THEIR GENERAL EDUCATIONAL BACKGROUND?

The treaty of Guadalupe-Hidalgo in 1848 ceded California, Arizona and New Mexico to the United States. In the agreement, residents of the Southwest were given freedom to speak Spanish, to practice customs and traditions and to workship freely.

Unfortunately, the Anglo-American social attitudes downgraded Mexican culture and the new public schools set out to suppress the Spanish language. In 1870, California passed a law requiring all classes to be taught in English. New Mexico passed a similar law in 1891.

The history of forbidding Spanish in the schools created psychological barriers that have not yet disappeared. Currently in Florida schools, Spanish is not forbidden - - "Good Spanish", that is. The Mexican-American variety is criticized, however. The migrant child comes to understand that his language is of no worth, and therefore he is of no worth. The negative self-concept results in low levels of aspiration and in failure to achieve commensurate with ability. As recent as 1977, fewer than 40 percent of the Mexican-American migrant population in the U.S. completed high school.

In an attempt to bring some continuity of instruction to migrants, a computer transfer record system has been installed in areas with large migrant populations. Thus, children who move from state to state or within a state can be placed immediately into proficiency and achievement levels consistent with those that they left a few weeks or months before. Nevertheless, since jobs, not schooling, are the focus for most migrant families, many children simply avoid both outreach programs and conventional schools in order to work in the fields.

HOW DOES THE CULTURE MANIFEST ITSELF IN THE UNITED STATES AND IN THE SCHOOL SYSTEM?

The "Culture of Poverty" manifested in all migrant groups, whether from Mexico, Haiti, Puerto Rico, or another location, tends to maintain protective group values and hinders attempts to bring their children into the educational mainstream. Many feel that schools undercut their parental authority. Others need their children as wage earners.

Teachers should help parents recognize education as an avenue of social and vocational mobility.

In contrast to the value Indochinese and Haitian parents place on education, the Mexican-American identifies with more immediate rewards: money, shoes, clothes and especially a car. These are obtained from manual work not schooling. As mechanization eliminates jobs, migrant families must begin to plan for a different type of future. They already have seen an increase in both competition for jobs and the distance they have to travel between jobs. The next generations will have to learn new skills in order to find work. Those skills are available in the schools, especially vocational education centers.

Teachers may encounter lack of concern among the parents possibly due to the cultural attitude of people being subjugated to nature. ("Que será, será".) Mexican-Americans may not react as we would expect to the logic of the arguments for the value of educating their children. Education is useless and worse yet, it may not result in achievement but rather in frustration and humiliation.

The presence of Mexican-American teachers and aides in the schools is proof of the fact that there is a place for them in the outside world. They do not have to live on the fringe of society forever.

Teachers should realize that they may be very effective in motivating most of their students but not the Mexican-American migrants.

Motivational factors differ from one culture to another. It seems that Mexican-Americans must perceive a clear relationship between school activities and helping others. They look for some humanitarian end result that is a direct outcome of the effort spent in the learning activity. A good grade is not enough.

Also, when content is presented in a way that involves children interacting with one another, learning among Chicanos increases.

Teachers will realize that anonymity is a way of life.

For many migrants, adults and children alike, safety depends on anonymity. They do not speak out in class, nor do they seek recognition. Even those who speak English well will not extend themselves in class. Therefore, silence may not mean a lack of oral language skills. Testing for placement should be postponed and teachers should learn to rely on the Migrant Student Record Transfer System.

Teachers may also find that discipline may be a problem.

Many migrant children have built-in antagonisms. The stigma of inferiority haunts them as they enter the conventional fall-to-spring school system late and leave early. They are strangers in a society from which they can earn money but that otherwise rejects them.

Teachers should recognize the compounded problems faced by the migrant child with exceptional needs.

The migrant child with exceptional needs is truly the "Invisible Child" who is not found on either the rolls of special education nor migrant education. Instead, this child resides in the closets of labor camps and in the fields when crops are ready for harvesting.

At present, federal, state, and local agencies are trying to identify these migrant children and to define who it is that is responsible for serving them.

Teachers have made the following observations concerning the Mexican-American Migrant children in school.

1. The children are not disturbed in their social adjustment. Not being able to read is accepted as normal. Many of their friends as well as many adults whom they respect and admire either cannot or do not read. Therefore, Spanish-speaking retarded readers have friends at school and relate well to their peers.

2. Though reading may seem relatively unimportant to them speech does not. The Mexican-American migrant who can speak out in public, make himself heard and show himself to be forceful and fluent in public meetings is much admired. The substance of his speech is often less important than the fact of his speaking and his persuasiveness is gauged by his ability to hold his own against English-speakers in English-speaking groups.

3. The children are more social in their relationships to adults than are children of the North American middle class. Apparently the extended family relationships which most Spanish-speaking children enjoy have made them more accepting of adults and given them a better base for establishing friendships with adults.

4. The students are authoritarian and male-oriented in their leadership expectation. Consequently, permissiveness tends to be interpreted as weakness and the verbal, positive leader who knows what he wants is easily accepted. Women teachers are accepted, women principals are suspects.

5. Once they have assessed the reading task and set up goals for themselves, the migrant students show patterns of ups and downs in motivation and attitude that are indistinguishable from patterns shown by North American children. There is the early cockiness with initial progress, the slump when the realization of how far behind they really are strikes them, the leveling off and digging in when they decide that the job can be done after all, and growing self-assurance as they hit their stride and begin to make progress.

6. Once they are on the road to success, these students are just as competitive as their North American counterparts but probably more responsive to praise and more sensitive to criticism. Their sensitivity to loss of face in front of a group is far greater than that of a typical North American student and they are less likely to have a ready defense against sarcasm or unfair criticisms.

7. The students are strongly aware of themselves as Spanish-speaking citizens and on the alert for any reaction, particularly any note of disapproval or reservation in accepting them or their culture. They reject any teacher who does not like them, whether or not that teacher speaks Spanish. They work well with teachers who like them and not at all with teachers who do not, but they seem to have a special hostility for the Spanish-speaking teachers who do not like them.

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SUGGESTED PRACTICES AND ATTITUDES FOR MEXICAN-AMERICAN SCHOOL POPULATION

Curriculum

Introduce materials into the regular curriculum which will give the Mexican-American an idea of who he is. Not only his Spanish, but his Indian, Mexican and Chicano background should be integrated in the curriculum.

Include the Mexican American's contributions to community, state and country in social studies and history classes.

Include Mexican and Chicano literature, in translation if necessary, in the language arts program.

Take advantage of the students' life-style by providing experiential teaching units on travel. (ie. locating and reading about places to visit or to notice en route; map reading; record keeping of expenses).

Encourage children to share language differences so that in the normal proceedings of the day each group will acquire a facility in the other's language.

Organize field trips into community to increase the students' understanding of the world around them and improve their abilities to deal with that world.

After providing first hand experiences in the community, extend the learning once the children have returned to class. (ie. a unit on people and jobs).

Emphasize cooperative learning instead of competitive learning to reinforce cooperative behavior among all students which may be motivating and rewarding to the Mexican-American.

Emphasize the importance of a learning task to the students' future. (ie. managing of imaginary weekly expenses to point out that one has to plan for the future and choose between luxuries and necessities).

Select reading materials that relate to the students' own environment.

Assist teachers in the use of the Migrant Student Records Transfer System (MSRTS) so that interstate and interdistrict communication can serve as a base for local curriculum development.

Curriculum (con't)

Make available linguistically and culturally sound career counseling and training materials.

Offer in-service training programs for bilingual and migrant program staff members to bring about greater coordination between those programs.

Develop nationwide policies and procedures leading to the validation of foreign degrees and credentials.

Attitude

It must be understood that no static Mexican-American culture exists. It varies by geographic area and within the same geographic area differing kinds and rates of acculturation are evident.

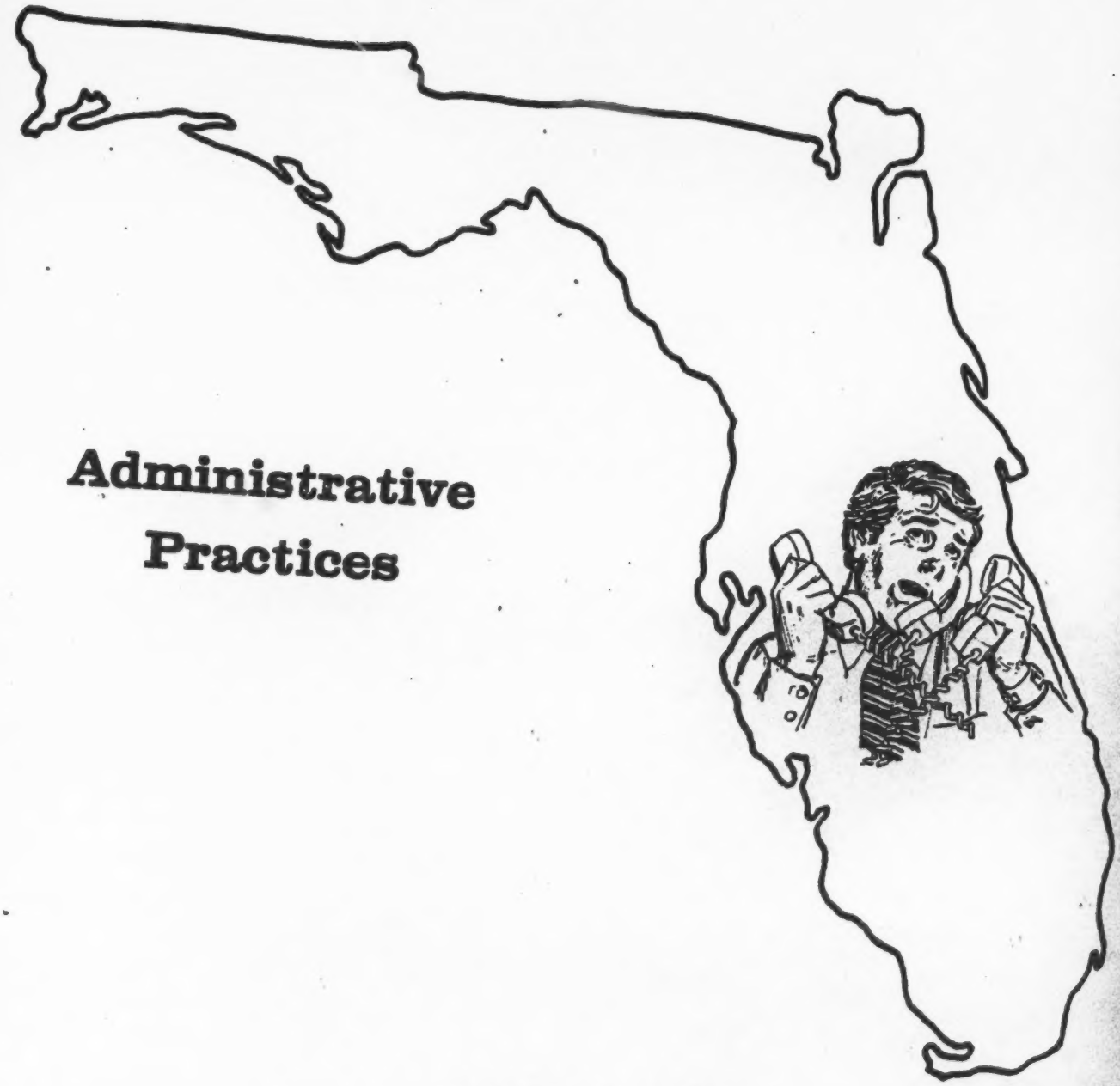
Teachers should discourage the teaching of any set list of distinctive characteristics. Such lists may result in reinforcing stereotypes. Instead, we should foster an in-depth awareness of cultural differences and similarities.

Teachers should remember that struggling to use two languages at the same time tends to make a child's oral responses slower and to retard his/her progress in learning to read.

In making placement decisions, teachers must consider cultural and linguistic factors. Educators must demand of test publishers greater content validity and more informative data about minorities in technical manuals.

Programs should be designed to train bilingual/bicultural teachers of handicapped and gifted Mexican-American students.

Success with the Mexican-American child in the classroom depends largely on what the schools do to reach the parents. Provide opportunities for parent involvement.



Administrative Practices

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FOR SUCCESSFUL MANAGEMENT OF BILINGUAL PROGRAMS...

ADMINISTRATORS SHOULD:

1. HAVE SKILLS IN HUMAN RELATIONS
2. KNOW AND RESPECT OTHER CULTURES
3. BE SUPPORTIVE OF BILINGUAL PROGRAMS
4. EMPLOY CAPABLE AND SYMPATHETIC STAFF MEMBERS
5. HAVE SKILLS IN ALTERING SCHOOL STRUCTURE
6. ACQUIRE BILINGUAL MANAGEMENT SKILLS FROM ON-THE-JOB EXPERIENCE OR IN-SERVICE PROGRAMS

COMPONENTS OF BILINGUAL EDUCATION PROGRAMS

The following are seven components of Bilingual Education Programs as found in the State of Florida. In some counties, the names of the programs may vary, and/or not all components may be present.

ENGLISH FOR SPEAKERS OF OTHER LANGUAGES (ESOL), also may be known as ENGLISH AS A SECOND LANGUAGE (ESL):

This is a required program for students whose native language is other than English and who are classified as less than independent in English. It is a full language arts and cultural program which includes listening, comprehension, oral expression, pronunciation, reading, and writing, as it supports the skills and concepts presented in the regular English curriculum, in accordance with the Early Childhood and Basic Skills Plan, and State and local minimum standards. English for Speakers of Other Languages is based, when feasible, on a contrastive linguistic and cultural analysis of the English and the students' home language systems and of the culture(s) each language reflects.

TRANSITIONAL BILINGUAL BASIC SKILLS ORGANIZATION (TBBS):

This component is designed to use the student's native language and cultural factors in instruction. It maintains and further develops all the necessary skills in the students' home language and culture while introducing, maintaining, and developing the necessary skills in English, and it provides a means to ensure equal educational opportunity. The use of the students' home language is phased out as a medium of instruction as competencies are developed in and through the use of English. Participation in all non-English components is voluntary. This particular component was created in 1975-76 as a result of the Lau Remedies which followed the Lau vs. Nichols Supreme Court decision. Usually this program serves K-9 grades.

ELEMENTARY SPANISH AS A SECOND LANGUAGE (SPANISH SL):

This is a voluntary language and culture program designed to provide instruction in Spanish to English language origin and other non-Spanish language origin students. A student in elementary Spanish

as a Second Language not only studies the Spanish language and culture, but also reinforces through the medium of Spanish the skills, abilities, concepts, insights, and understandings which he or she has acquired in the study of other subjects of the regular curriculum.

SECONDARY FOREIGN LANGUAGES (SECONDARY FL):

This consists of voluntary language and culture programs designed for students of English language origin or other language origin who wish to study one or more foreign languages, such as German, French, Hebrew, Italian, Latin, Russian, or who wish to initiate or to continue the study of Spanish as a foreign/second language. With the exception of Latin, the languages are presented orally emphasizing listening comprehension and oral communication within contexts appropriate to the culture(s) of native speakers of those languages. Reading and writing at all levels of learning are presented sequentially.

BILINGUAL CURRICULUM CONTENT (BCC):

Bilingual Curriculum Content (BCC) is a voluntary program designed to provide in a language other than English, as well as in English, selected basic skills and concepts which are generally offered only in English. The program implements in each curriculum area, such as social studies, science, or mathematics, the same instructional objectives as are implemented in the regular curriculum in English. The program is offered where there are pupils of limited English-speaking ability and/or in bilingual schools where more than one language is used for learning. The portion of time which the language other than English is used as a medium of instruction will depend on the student's growth of proficiency in English and/or the student's purpose in participating in the program.

This program was also started as a result of the Lau decision, and it is designed to aid students in concept development in the curricular areas so that they will not fall behind while learning English.

Components of Bilingual Programs (Cont.)

SPANISH FOR SPANISH SPEAKERS (SPANISH-S):

This is a voluntary language and culture program designed to teach Spanish language arts skills to Spanish language origin students and to other students whose proficiency in Spanish allows them to profit from the program. The program is comparable to the English language arts program designed to enable English language origin students to acquire listening, speaking, reading, and writing skills in English. It also provides the participating students with the opportunity to acquire, clarify, or reinforce in Spanish certain basic concepts related to the content areas taught in English. (Changes are under consideration)

BILINGUAL SCHOOL ORGANIZATION (BISO):

A Bilingual School Organization (BISO) refers to a curriculum construct offered at the elementary level which, in addition to the regular instructional program in the English language, provides for instruction in English for Speakers of Other Languages, Spanish for Spanish Speakers, Spanish as a Second Language, and Bilingual Curriculum Content, and which provides for the introduction of basic concepts and skills in the student's native language and reinforcement in the second language. Because of the intensity in terms of time and scope with which Spanish is offered to English language origin students in this situation, a major objective pursued is to make Spanish a second language for these children. Participation in all non-English components is voluntary.

A LITERATURE REVIEW: COMPETENCIES FOR PRINCIPALS OF BILINGUAL/COMMUNITY SCHOOLS

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I. Overview

The sources discussed in this literature review are included as a result of two types of searches, an ERIC run and a hand review of abstracts. The ERIC and for the most part the hand search were limited to publications no older than two years. However, a few entries with older publication dates are included in the reference section. Appendix A shows the descriptors used to identify entries pertaining to the focus of the ERIC search. Four different programs (locate and print) were formulated and entered into the computer. The hand search, besides reviewing the journal abstracts, included examination of the dissertation abstracts. What resulted from these efforts was the identification of about thirty-five (35) sources and upon review of each entry, twenty-three (23) were found to be appropriate for inclusion. The primary focus of the search was to identify writings which directly addressed competencies for principals administering bilingual programs or serving in schools with a majority of bilingual students. A preliminary search revealed a paucity of listings directly targeted to the above focus. Therefore, the parameter of the focus was expanded to include relevant writings which had implications to the primary focus. The expanded focus included such topics as the preparation of urban administrators, principals in metropolitan schools, minority administrators and their perceptions about successful practice, etcetera. Because of the numerous writings in these related areas, the bibliographer had to make a decision about inclusion or exclusion based on the title and/or the abstract when available. However, it is believed that few writings relevant to the focus escaped detection.

II. General Statements About The Findings

The writings found in the journals or papers in the ERIC bank are not

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based on field research. Rather they are prescriptive in nature based on practitioner experience or conceptualization by graduate students or professors. The sole exception is the study conducted and written by Columbus Salley. The identified publications make it evident that one individual has explored and developed the aspect of leadership for bicultural schools more than any one else, i.e., Leonard A. Valverde, a professor at the University of Texas at Austin.

Both practitioner and scholar are in agreement about what administrators must perform or skills they must possess if bilingual education programs are to be successful. Consistently the following elements are found in the writings: (1) Chicano administrators are confronted with conflict. (2) Chicano administrators must be change agents. (3) Mexican American administrators must incorporate the community into the school program. (4) Urban administrators must have skill in human relations. (5) Principals in schools who serve communities having a culture different than white middle class must know and respect other cultures. (6) Principals must be supportive of bilingual programs. (7) Principals must employ capable and sympathetic staff members. All the writings addressing the principal agree that the principal is the most influential in making or destroying an instructional program. One finding, identified by only one of the articles included herein, appears to be significant and worth highlighting. The study conducted by Salley and others states that the school structure must change if the principal is to be a change agent. If such a conclusion is valid, it has major implications for this study, i.e., to identify competencies for principals of bilingual community schools. One competency area for development may well have to include skill in altering school structure or organization.

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Generally, the articles, while they identify competency areas, lack specificity. The only exception are the writings by Valverde. However, his competencies have not been validated by field testing, although they are supported by other authors.

As to the dissertation studies, for the most part they support the prescriptive writings found in the journals and ERIC. The doctoral dissertation research, most of the designs include the survey methodology, have come to identify competency areas that principals of bilingual programs must acquire similar to those found in the journals. Collectively the dissertation studies reveal that principals or instructional administrators must have facility in conflict resolution, human relations, comprehensive planning, staff selection, community cooperation. Also, most practitioners perceive the acquisition of these skills as best acquired from on-the-job experience or in-service type programs.

Therefore, the literature search indicates that categories for competencies useful to principals responsible for leading a bilingual instructional program be generated in the following areas:

(1) Change

(2) Conflict Resolution

(3) Human Relations

(4) Community Involvement

(5) Instructional Staff Selection and Development

(6) Comprehensive Planning

(7) Cultural Acquisition

Each of these seven categories require further thought, definition and discussion. Additional attention will be given to these seven competency categories when the survey/questionnaire development phase is undertaken.

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Procedural Note

The reader should note that a few of the entries found in the reference section are not found in the annotated section. The papers edited by Mend were found to be of interest but not directly informative to the focus. The dissertation by Thompson may be useful at a later time, therefore it was listed but not written up. The dissertations by Ramos, Samora and Wood were not located in the abstracts. Finally, the paper by Sanchez and Cali is forthcoming from the California State University at Los Angeles Dissemination Center. Upon review, if found appropriate, an addendum will be forwarded.

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Aguilár, J. V. The Building Principal's Role In A Bilingual Education Program. Journal of Teacher Education, Vol. XXX, No. 3, (May-June 1979) pp. 26-28.

This article argues that the principal plays as important a role as a teacher in a bilingual program. The author identifies tasks and activities that the principal should perform if children of limited English-speaking ability are to learn, grow, and develop into productive and well informed adult citizens. Aguilar states that principals need to know the minority community: Its language, culture, value system, and the people's educational desires for their children. He implies these learnings can be gained from university or college courses. He, further, listed the following:

1. The elementary school principal must support the educational program desired by the community.

2. The principal should help the community to see existing needs which the current program does not meet.

3. The principal's major responsibilities have to do with the instructional portion of the program.

4. The principal must select staff members who possess a positive and constructive attitude toward bilingual education and the development of skills necessary to relate to students, parents, and community members of different cultural and ethnic backgrounds.

5. The principal must justify budget request for staff activities and material purchase which will enhance the bilingual program.

6. Establishment of a parent-advisory group is a major responsibility. With imput from a variety of sources, the makeup of the advisory group must be representative of the community.

7. The principal must support staff efforts and speak to a variety of community groups, explaining the problems and benefits of the school's bilingual program.

8. The principal must consider the bilingual program as an integral part of the curriculum.

9. The principal must provide the reinforcement and the atmosphere that allows the teacher to be creative, which allows the pupil to be productive.

Bolman, Lee (ed.) Innovative Training For Educational Administrators, Education and Urban Society, 1976, 9, 1, pp. 1-123.

The entire issue is devoted to training administrators. Three of the articles address how preparation programs were redesigned, i.e., Stanford, SUNY at Buffalo and New York University. This special issue may be of use later in considering the organization of the bilingual administrator preparation program at Texas Women's University.

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III. ANNOTATED BIBLIOGRAPHY

A. Articles

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The article lists six competency areas that minority administrators should have training in. They are:

1. Improvement of educational programs -- comprehension of movements and trends in curriculum and understanding organizational patterns in the school.

2. Personnel Management -- selection, supervision and evaluation of personnel.

3. Administrative Leadership -- understanding human motivation, group dynamics, communication, conflict resolution and the handling of controversial issues.

4. School-Community Relations -- interaction of organized groups, the utilization of contributions from various sectors, and the maintenance of effective relations with diverse ethnic groups, the press and political agencies.

5. Law

6. School Management -- planning, implementation, research and development, and program budgeting.

Nieto, Consuelo and Valverde, Leonard A. A Momentous Leap: From Survival To Leadership. Consortium Currents, Vol. 3, No. 1, 1976, pp. 2-10.

The purpose of this article is three-fold: (1) to define the type of leadership that needs to be practiced by Chicano educators who want to act to improve the educational environment, organizational structure, and institutional operation for Chicano students; (2) to present the educational missions that need to be undertaken; and (3) to identify the leadership means that may be most appropriate to accomplish these tasks successfully.

The authors describe two types of leadership styles presently in effect. Type I leader is referred to as administrator. Type I is representative of Lipham's definition: "An individual who utilizes existing structure and procedure to achieve an organizational goal or objective". Type II leader is referred to as Chicano advocate, and is representative of Hemphill's definition: "/One who/ initiates a new structure or procedure for accomplishing a group's goal or objective".

It is posited that the Chicano leader's instructional role goes beyond designing and developing institutional alternatives, but working toward the correction of injustice in school systems. The instructional role may be accomplished by identifying instructional needs and translating them into measurable goals and objectives, and drafting step by step strategies.

Finally, the authors hypothesize that Type I and II will not suffice for the future; rather a new type will be needed, Pro-active Negotiator or Type III. It is anticipated that Chicano leaders will be placed in middlemen positions having to facilitate a balance between organization and community desires. This calls for the Type III Chicano leader to have skill

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Contreras, A. Reynaldo Spanish-Surnamed Educational Administrator. Emergent Leadership, UCEA Journal, Vol. III, No. 2, 1979, pp. 33-47.

This article is an abbreviated report of the author's unpublished dissertation and is focused to discussing the question, "How are these institutionalized Hispanic professionals, especially educational administrators, relating to Hispanic community groups and to institutions they work for?" Before answering the question, the author suggests that Spanish-surnamed administrators are expected to be role models, experts, linkages, and advocates for Hispanic community groups. In answering the question, the author identified that these two sociocultural systems (Hispanic community and institutions) create a marginal situation--an environment characterized by inconsistencies in values, norms, attitudes, expectations, behaviors, languages--and a marginal-self administrator. Moreover, Spanish-surnamed administrators experience role conflict as a normal work experience without serious signs of distress. Also, Spanish-surnamed administrators use a variety of administrative behaviors for dealing with situations of potential conflict, with advocacy behavior more frequently used than others. Lastly, the organizational conditions that ethnic minority administrators have encountered have demanded their constant attention to the organization. This has limited their contact with the heterogeneous ethnic community, thus suggesting limited awareness of community expectations. The coping behavior has been oriented toward the organization as a consequence of the conditions encountered for entrance, participation and promotion within the organization.

Gue, Leslie R. Preparation of Educational Administrators In A Multicultural Nation--Political, Social And Historical Perspectives, 1979, ED 170-907, 33p. Paper presented at AERA, San Francisco, California.

A multicultural training program should contain a theory component concerning such concepts as culture, ethnocentrism, stereotyping and an experiential component including such activities as intercultural communication workshops, internships in culturally based ethnic organizations and simulation games (BaFa bafa).

Furthermore, the author recommends that in the theory component the following elements be included for discussion:

Prejudice and discrimination

Cultural change, drift and diffusion

Decision models in differing cultures

Use of informal organizations in differing cultures

Influence as a force on administrators in differing cultures

Rationale for administrative structures in other cultures

Intercultural communication: verbal and non-verbal

Status hierarchies in communication of other cultures

Merino, Alfred. A Program Report: Training Minority And Women School Administrators. Emergent Leadership, UCEA Journal, Vol. III, No. 2, 1978, pp. 37-46.

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at defining a balance between opposing issues, between long and short range objectives and between in-siders and out-siders. Success at reaching satisfactory arrangements will depend upon being responsive and initiatory at times and in appropriate degrees, in short, a compromiser. Moreover, Type III leader will have to forge linkages with different organized groups in order to collectively work toward change. Chicano educational leaders will have to concern themselves with intra and inter-communication.

Salley, Columbus; McPherson, Bruce and Baehr, Melany. What Principals Do: A Preliminary Analysis, The Principal in Metropolitan Schools. Erickson and Reller (eds.). McCutchan Press, 1979, pp. 22-39.

The authors discuss the background of the study including instrument construction, data collection, factor analysis, and multivariate analysis of variance before stating their findings. The three major findings of the study were:

(1) Type and size of school account greatest for how principals describe their job, although socioeconomic status and ethnic composition of students and teachers are influential.

(2) Personal characteristics of the principal are not significant.

(3) Age and years in present position yield no difference.

Of greater importance are the implication the authors posit. Principals are captives of their environment. Unless some environmental characteristics, particularly the organization of the school and its system, are changed, the principal rarely will be a change agent. The organizational constraints on the principal must be changed before the general role of the principal can change. However, there is hope. The authors agree with Sarason's view that for the principal, "The ultimate fate of ideas and values depends on the principal's conception of himself in relation to the system." Bilingual schools should be designated alternative schools since such schools have developed different structures of procedures.

Personality is indeed important in how a principal defines his relationship with a school. The success of a principal in developing ideas for the school and maintaining values as an educator is closely related to how the individual human being organizes his inordinately demanding job.

Valverde, Leonard A. Instructional Leadership For Bicultural Programs: Role Responsibilities and Relationships, Education and Urban Society, Vol. X, No. 3, 1978, pp. 337-346.

This article identifies the major responsibilities and relationships of two positions, the director of bilingual education and the principal of a school with a bilingual program. The author points out that leadership in emerging programs such as bilingual education must be dynamic (change oriented) rather than tractive (maintenance). Also, the leadership of bilingual programs must be knowledgeable of philosophy and theory of bilingual programs, well trained as an administrator, and genuinely sensitive of the culture. Moreover, bilingual programs should be organized on the

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instructional team concept. The article elaborates on the features of the instructional team concept and then proceeds to identify the responsibilities of the program director and school principal. For both roles, the major responsibilities are divided into three basic categories: administration, supervision and instruction. For the program director there are nine major responsibilities in administration, six in supervision and three in instruction. For the school principal, the major responsibilities are listed below:

Principal's Major Responsibilities in a Bicultural Program

I. Administration
- A. Suggest to director alteration of district policy based on sound rationale or data from program evaluation.
- B. Implement policy as interpreted by director and staff.
- C. Tailor program design to school situation.
- D. Cooperate in evaluation of program at school.
- E. Schedule teachers, pupils, and resources according to program objectives and goals.
- F. Submit financial needs to director annually and upon request.
- G. Formulate and submit program progress reports to director.

II. Supervision
- A. With teachers, establish school objectives compatible with district goals and plan school program for coming year.
- B. Formulate an ongoing staff evaluation plan directed at staff improvement.
- C. With school teachers and district office supervisory staff, establish selection criteria and process for employment of program staff.
- D. Participate in the screening and selection of instructional staff for school program.
- E. Organize and participate in classroom observations.
- F. Take part in evaluating instructional material developed for the bicultural program at the school.

III. Instructional
- A. Organize and sponsor a school/community council which will assist in monitoring the bicultural program, volunteer in program activities, and disseminate information about the program to the general community.
- B. Take an active part in all phases of the in-service programs sponsored by the district.
- C. Attend national, state, and local conferences, institutes, and seminars offered by professional associations or universities.
- D. If necessary, enroll in postsecondary course work in order to upgrade skills or eliminate deficiencies in the area of administering bicultural education programs or gaining new knowledge of biculturalism.

Valverde, Leonard A. Leadership Compatible With Multicultural Community Schools. Educational Leadership, Vol. 33, No. 5, (Feb. 1976) pp. 344-347.

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The author posits an assumption and a proposition before stating a certain leadership style that may be suitable for Chicano community schools. First, it is assumed that administrative and supervisory personnel need fundamental skills for operating any educational organization. The proposition is that individuals in multicultural community schools must not only be skilled in instruction, but they must also perform in ways that are compatible with attitudes of the various ethnic groups.

The leadership style that is offered is one of inclusion and sharing, that is, principals and others must include the community members who wish to participate in the school activities by means of providing information and other training that may be required.

Valverde, Leonard A. Supervision Of Instruction In Bilingual Programs. Bilingual Education for Latinos. Washington, D.C.: ASCD, 1979, pp. 65-80.

In this article the author submits that instructional leaders must design bilingual programs so as to accomplish two goals: (1) make educational institutions sensitive to the cultural differences among students, and (2) assure that educational institutions promote cultural diversity by developing programs that implement a new educational philosophy, cultural democracy. Instructional leaders are defined as persons particularly responsible for instructional improvement, for example, assistant superintendent for instruction, director of curriculum, school principals and instructional coordinators.

The author then presents an array of supervisory tasks and behaviors instructional leaders need to address if bilingual programs are to be successful. The tasks are listed without discussion.

Domain A. Curriculum Improvement

- A-1 Setting Instructional Goals
- A-2 Utilizing Specialized Personnel
- A-3 Guiding Educational Plans of Teachers

Domain B. Developing Learning Resources

- B-1 Producing Learning Materials
- B-2 Evaluating the Utilization of Learning Resources
- B-3 Evaluating and Selecting Learning Materials

Domain C. Staffing for Instruction

- C-1 Assisting in the Selection of Instructional Personnel
- C-2 Assisting in the Placement of Instructional Personnel

Domain D. Organizing for Instruction

- D-1 Monitoring New Arrangements
- D-2 Revising Existing Structures

Domain E. Utilizing Support Services

- E-1 Evaluating the Utilization of Services

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Domain F. Providing Staff Development

F-1 Planning for Professional Growth
F-2 Conducting In-Service Sessions
F-3 Supervising with the Clinical Model

Domain G. Community Participation

G-1 Interacting with the Public
G-2 Instructing the Community

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III. ANNOTATED BIBLIOGRAPHY

B. Doctoral Dissertations

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Aguilar, Robert. A Comparative Study On The Nature Of Job Satisfaction Between Mexican American And Non-Mexican American Public School Administrators In California. Unpublished Dissertation, 1979, University of the Pacific, 136p. DAI- 1161A, (Order # 7919890).

This study tested the null hypothesis that no significant relationship existed between Mexican American and other public school administrators in relationship to overall job satisfaction, satisfaction of work tasks and situations and careers.

The California Public School Administrator Opinionnaire was used and 120 Mexican American responded v. 123 public school administrators responding.

Findings: No difference on overall job satisfaction between Mexican American and others. However, non-Mexican Americans felt more satisfied with work situation while Mexican Americans felt more satisfied with career opportunities. Also, the findings revealed no difference regarding work tasks performed.

Asbury, William C. Perceived Preparation For Competencies Considered Important To Urban Education Administrators. Unpublished Dissertation 1978, University of Virginia, 363p. DAI- 558A, (Order # 7916262).

The purposes of this study were to determine the competency areas in Ed.A. believed to be important to urban education administrators, the perceived mastery of those competency areas by urban administrators and the preparation programs which they believed were most helpful to them in preparing for each competency area.

Sample: 40 elementary principals; 19 secondary principals, 8 superintendents in commonwealth of Virginia.

Major findings were administrators believed the competency areas of Human Relations, Analysis of Time and Conflict Resolution to be the most important of 19 competency areas, and that mastery was on-the-job experience and in-service programs.

Lopez, Alberta F. Role Conflict Specific To Chicano Administrators In Community Colleges Of The Southwest. Unpublished Dissertation, 1978, University of Arizona, 139pp.

This descriptive survey found the following:

1. 95.4% believed that the administrator is primarily a public servant who works for the needs and interest of the community served.

2. 92.6% believed that the administrator is primarily a student advocate.

3. 60% experienced personal conflict because they believed their institution is not doing enough for Chicano students.

4. 76% felt that they were more change oriented than their superiors would like them to be.

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5. 80% experienced dual allegiance to their institution and to the Chicano community.

6. 96% felt that conflict was a necessary and progressive condition for institutional change.

7. 73% agreed that they are expected by everyone including themselves to perform at a higher level of competence than their anglo counterparts.

The highest ranked source of Chicano administrator role conflict was the belief that tokenism toward Chicano concerns was practiced in their institutions. Ethnic composition of the institution is a significant role conflict variable. Respondents from institutions with less than 20% Chicano staff experienced more role conflict than those from institutions with 20% or more Chicano staff. Mexican American respondents perceived less role conflict than did the Chicano respondent. Chicano administrators place more emphasis on personal and human aspects of the administration than the technical managerial aspects.

Scruggs, James A. A Study Of The Perceptions Of Minority Administrators Concerning Their Leadership Status Using The National Urban Fellows As A Sample Population. Unpublished Dissertation, 1979, University of Massachusetts, 98p. DAI- 1198A,(Order # 7920895).

This study was made to determine the perceived status of minority administrators, using the National Urban Fellows as a sample population. The sample population consisted of Black, Spanish surnamed, Native American, Hawaiian, and white; 81% were male, 19% were female.

The minority administrators:

(1) perceived the existence of a minority quota system in hiring
(2) are employed in organizations serving high percentages of minorities
(3) are sponsored by whites in getting a job
(4) report to a high percent of white supervisors
(5) perceive less respect from peers and other employees than whites
(6) perceive less participation in decision-making than whites
(7) perceive less power and authority in the development and implementation of policy than whites
(8) perceive less influence in staff hiring and termination of staff than whites
(9) perceive less influence in budget making than whites
(10) perceive less influence in preparing job descriptions than whites

Stevenson, John R. The Contribution Of Selected Administrative Factors To The Success Of The Innovative Education Programs In Bilingual Navajo Indian School. Northern Arizona University, 1979. 136pp. DAI- 1201A (Order # 7919013).

Twenty administrative factors were selected as being most important by consensus with practicing Bureau of Indian Affairs administrators. Data were gathered by direct interview using a questionnaire as an interview guide. Twelve BIA schools were used and data were gathered in 81 innovative projects.

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Findings:

The literature review identified three factors: (1) comprehensive planning, (2) administrative support, and (3) parental-community imput.

The analysis confirmed that comprehensive need assessment rated highest in correlation with success. This was closely followed by principal and staff imput during planning. Determining expected academic goals for children was found to be very important. Also, necessary to carefully describe the needed qualifications for participating staff.

Managerial functions-proper space facilities and pre/post testing correlated strongly with success. (Also quality of staff). The net result of the investigation confirms that the school principal was important as a change agent, an education leader and a day-to-day administrator in the success of innovative educational programs.

Tom, Raymond The Effectiveness Of Principals As It Is Related To Interpersonal Behavior And Bilingual/Crosscultural Education. The University of the Pacific, 1979. 162pp. DAI- 1203A (Order # 7919896).

The purpose of this study was to examine the following questions: Are the ratings of principal effectiveness related to (1) the interpersonal behavior orientations of principals, (2) principalship experience and (3) the principals reactions to bilingual/crosscultural (B/CC) education? Are the reactions of the principals to B/CC education related to (1) interpersonal behavior orientation of principals, (2) years experienced?

Instruments used were:

Fundamental Interpersonal Relations Orientation-Behavior (FIRO-B) and Bilingual/Crosscultural-Principal Questionnaire. Sample was 30 elementary principals in one unified district.

Results:

80% of the principals reacted positively to B/CC education. There were no significant differences or relationships among the variables: rated effectiveness of principals, reaction to B/CC, principalship experience, FIRO-B scores, and years of B/CC experience.

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Population. Unpublished Dissertation, 1979, University of Massachusetts, 98p.

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Thompson, L. Cultural Transmission Models: Comparisons And Analyses. Unpublished Dissertation, 1979, University of Arizona, 207p.

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Appendix A

Program I

Collect
Principal/Administrator Role
Cross
Mexican American/Bilingual Education
Print

Program II

Collect
Principals/Job Skills
Cross
Mexican American/Bilingual Education
Print

Program III

Collect
Cross Cultural Training/Administrator Qualification/Principal
Cross
Mexican American
Print

Program IV

Collect
Job Analysis/Ability/Qualification
Cross
Mexican American/Principals
Print

A Checklist of Variables
EVALUATING BILINGUAL EDUCATION PROGRAMS*
Some Relevant Questions

I. What is being evaluated?
  A. The bilinguality of the program
    1. Language distribution
    2. Demographic equity
  B. Its effects
    1. On the languages
      a. Replacement
      b. Maintenance
      c. Restoration
      d. Standardization
    2. On the Community
      a. National unity
      b. Interethnic harmony
      c. Ethnic equity
    3. On the individual
      a. Intellectual development
      b. Emotional stability
      c. Cultural development
      d. Scholastic achievement
      e. Language development
        (1) In the home language
        (2) In the second language

II. Why does the program exist?
  A. Objectives
    1. Type of objectives
    2. Their feasibility
    3. Their relative value
    4. Who was responsible for them?
  B. Relation to priorities of education policy
    1. Literacy in the home language
    2. Literacy in the national languages
    3. Equality of educational opportunity
  C. Relation to priorities of language policy
    1. Integration
    2. Diversity
  D. Areas of policy jurisdiction
    1. Over language and culture
    2. Over education
  E. Policy convergence
    1. Between regions
    2. With national policy
    3. Resolution of policy conflicts
  F. Policy implementation
    1. Who implements the policy?
      a. A national body
      b. A regional authority
      c. A local authority
    2. Using what priorities?
      a. National
      b. Regional
      c. Local
        (1) Community priorities
        (2) The parents'priorities
        (3) The educators' priorities

III. Who is being evaluated (the students)?
  A. Who are they?
    1. How many?
    2. How old?
    3. Where were they born?
    4. Where have they lived?
    5. Where were they educated?
    6. How stable is the group?

B. What languages do they speak?
   1. At home?
   2. Among themselves?
   3. How well do they know their home language?
   4. How well do they know the second language?
   5. How much do they use each language out of school?

C. What do they use their languages for?
   1. At home (dialect used)?
   2. How often?
   3. How consistently?
   4. How well?
   5. What languages do they hear and read?
      a. On television and radio?
      b. In magazines and newspapers?
      c. From parents and relatives?
   6. What languages do they speak and write?
      a. To parents?
      b. To other relatives and friends?

D. What sort of homes do they come from?
   1. Do the parents intend to preserve a language?
   2. What is their social and income level?
   3. How long have they been at that level?
   4. How long have they been in the area?
   5. How much education do they have?
   6. How much do they want their children to get?
   7. How active are they in the community?
   8. Do they attend school activities?

E. How do they feel?
   1. About their home language?
   2. About the second language?
   3. About the school?
   4. About learning in general?
   5. About their ethnic group?
   6. About their future?

F. How do they behave?
   1. With their teachers?
   2. With other students?
   3. With their own group?

G. How alike are they?
   1. Linguistically
   2. Socially
   3. Economically
   4. Ethnically
   5. Psychologically

IV. Where are they (the community)?

A. Where is the program located?
   1. Size of community
   2. Density and isolation

B. How independent is it?
   1. What sort of political unit is it?
   2. What does it control?
   3. What is controlled from elsewhere?

C. How do the people live?
   1. How do they make a living?
   2. Are they divided into social classes?
   3. How rigid and stable are the classes?
   4. Is there any class rivalry?
   5. Are many leaving or settling in?
   6. How many are out of work?
   7. How many need to learn another language to get a job?

D. What sort of people are they?
   1. How many languages are used and by how many people?
   2. How many ethnic organizations are there and of what strength?
   3. Are some of the jobs in the hands of certain ethnic groups?

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4. What sort of ethnic organizations are there: church, school, social, political?
5. Do some have special political or social status?
6. Are some more bilingual than others?
7. How much contact is there between the ethnic groups?

E. How many in each ethnic group can read and write?
1. In one language?
2. In more than one language?

F. What facilities do they have?
1. How many public and ethnic libraries?
2. How many radio and television programs in each of the languages?
3. How many newspapers and magazines?

G. How do the ethnic groups get along?
1. Who is prejudiced against whom and to what extent?
2. Do members of some ethnic groups have difficulty getting certain jobs?
3. What are the priorities of each ethnic group?
4. Is there rivalry between groups, and how is it expressed?
5. What is the attitude toward bilingual and mixed marriages?

V. Which languages are involved?
A. How many languages are involved?
B. How different are they?
C. How important are they
1. economically?
2. politically?
3. socially?
D. What can be done with them?
E. How standardized are they?

F. What dialects are used and in what way?
1. How close are they to the standard?
2. How are they considered in the community?
3. How are they used in education?
4. Is one dialect used for one thing and another for something else?
5. How intermixed are the languages?
6. Do more and more people tend to use one language rather than the other?

VI. Which schools are used?
A. Where are the buildings and what are they like?
1. In what sort of area are they located?
2. How much workspace is there for the program?
a. How many classrooms and what are they like?
b. What per capita library facilities are there?
c. Is there a materials room?
d. Is there a language lab?
3. What sort of accomodation is there?
a. For recreational activities and sports?
b. For eating and drinking: cafeterias, canteens, and dining rooms?
c. For social activities: common rooms and project rooms?
4. How accessible is the school?
a. Distance traveled to school
b. Public transportation
c. School transportation

B. What are the aims of each school?
   1. Does it have a religious, social or political ideology and which sort?
   2. Does it operate under a particular educational ideology (Montessori, école active, etc.)?
   3. Is it operated for any ethnic group?
   4. How does it relate to the community, the parents' organization, or the church group?
   5. Do its aims have the cooperation of the school board?
   6. Does it operate under certain administrative criteria?
   7. What is its policy on extracurricular activities?

C. How is it organized and administered?
   1. Who has the authority?
   2. Who pays for the school and its programs?
   3. Who determines choice of language to be used?
   4. What sort of director does it have and what are his contacts with the program, with its teachers and with the community?

D. How are the students grouped?
   1. By which criteria?
      a. By age?
      b. By level?
      c. By language comprehension?
      d. By home language?
   2. How many groups are there?
   3. How many students per class?
   4. What is the home language distribution in each?
   5. What teaching languages are used in each?
   6. How many teachers per class?
   7. How are the students seated?
      a. In home-language blocks?
      b. Alternatively by languages?
      c. By which seating pattern?

E. How is the school day divided?
   1. How are the groups scheduled?
   2. How do students advance from one level to the next?

F. What sort of teaching materials are there?
   1. What is available in each of the languages?
      a. Textbooks
      b. Visuals (including films)
      c. Audio (including tape)
   2. How accessible are these?
      a. Are they easily available?
      b. How are they distributed?
   3. How suitable are they?
      a. For whom were they first published?
      b. How much do they cost?
         (1) Individual students
         (2) The school
      c. How much of the teaching can they do?
   4. How much of the teaching material is there for each of the subjects and in what language is it?

G. How many people have jobs at the school and what do they do?
   1. How many program coordinators?
   2. How many curriculum-development persons?
   3. How many librarians-bilingual and monolingual?
   4. How many language advisers?
   5. How many language assistants? (adult and pupil)

6. How many volunteer parent aides?
7. How many office staff-bilingual and monolingual?
8. How many specialists and master teachers?

VII. Which teachers participate?

A. How well do they know the languages they use?
1. Their second language?
2. Their home language?

B. How do they use them in their teaching?
1. How many teach in their home language?
2. How many teach in their second language?
3. How many teach in two languages?

C. How competent are they as teachers?
1. How many years of schooling do they have?
2. Which professional diplomas do they hold?
3. How many years of experience?
4. How much experience in bilingual teaching?
5. How many specialist courses?
6. How much training in bilingual education?
7. How much experience with certain age groups?
8. How versatile are the teachers?
9. Did they volunteer for the program?

D. How do they teach languages and other subjects?
1. How do they stage the primary language skills: listening, speaking, reading and writing?

2. How do they correct errors and how often?
3. How do they present and exercise new language forms?
4. How do they use the materials, including the visuals, and how often?
5. How do they present new concepts in various subjects?
   a. In one language only?
   b. In both languages-alternatively, consecutively?
6. How much interaction is there in the classroom?

E. How do they feel about the program?
1. How committed are they to it?
2. Do they understand its objectives?
3. What do they think about bilingual education?
4. Do they work as a team?
5. What sort of support do they have?
   a. From the administration?
   b. From the parents?
   c. From the community?

F. How do they rate in their profession?
1. How are they chosen?
2. What is their salary range?
3. What workspace are they given?
4. How competitive is their job?

VIII. How does the program operate?

A. How are the languages distributed?
1. In relation to the national and area language?
2. By time and subject?
3. According to the curriculum objectives?

4. What basic type of bilingual education predominates?

B. What sort of classes have been organized?
   1. How do they relate to the type of program?
   2. Is the instruction unilingual or bilingual?
   3. Are the materials unilingual or bilingual?
   4. Are the students unilingual or bilingual and to what extent?
   5. What type of classes are treated by the grouping of students, materials, and teaching methods according to language?

C. What level of attainment is to be reached?
   1. In each language?
   2. In each subject?

D. How is the attainment determined?
   1. Unilaterally or comparatively?
   2. By which methods?
      a. Examinations
      b. Special tests
      c. Special inventories
   3. What have been the results and how are they judged?

* The preceding material has been adapted from Frontiers of Bilingual Education, Bernard Spolsky and Robert Cooper, eds. Rowley, Mass: Newbury House Publishers, 1977.

CRITICAL CONSIDERATIONS

ADMINISTRATIVE PRACTICES

PROVIDING CHILD CARE FACILITIES DURING PTA MEETINGS WILL ENABLE PARENTS TO COME TO EVENTS TOGETHER, THEREFORE INCREASING PARENTAL INVOLVEMENT IN THE SCHOOL.

A LONG TERM GOAL OF BILINGUAL EDUCATION IS TO ENABLE STUDENTS TO BECOME BILITERATE AND BILINGUAL IN THEIR NATIVE LANGUAGE AND ENGLISH.

ON THE JUNIOR HIGH SCHOOL, HIGH SCHOOL, AND VOCATIONAL SCHOOL LEVELS, IT IS IMPORTANT THAT AN ADMINISTRATION SET UP A STRONG ARTICULATION PROGRAM WITH THE FEEDING SCHOOLS TO PROVIDE FOR SEQUENCING OF BILINGUAL COURSES. IF THE ADMINISTRATOR CAN SET UP PARALLEL CLASSES, IT WILL BE POSSIBLE FOR THE STUDENTS TO BE MOVED FROM LEVEL TO LEVEL.

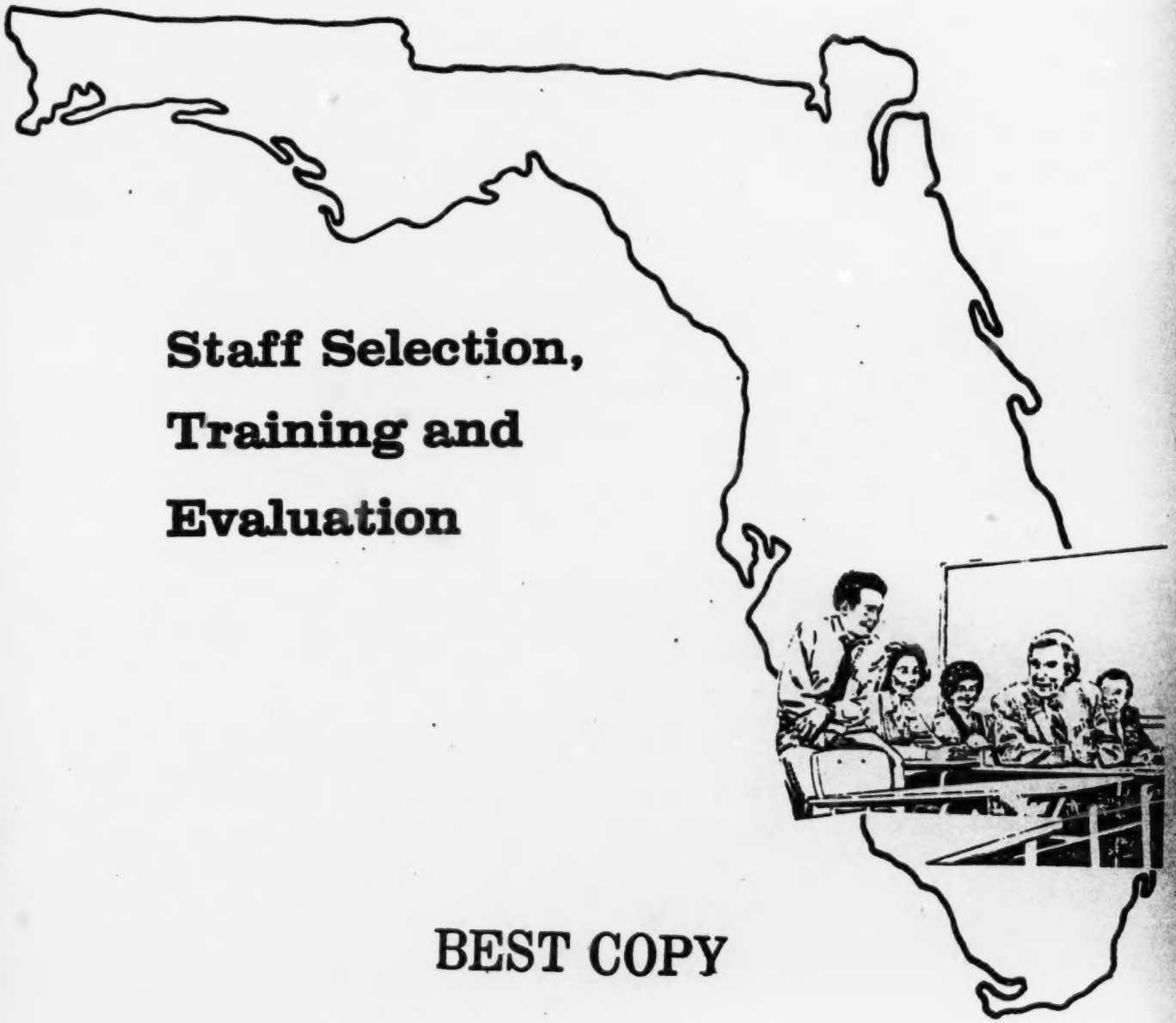
SCOPE AND SEQUENCE BECOMES EXTREMELY IMPORTANT IN BILINGUAL PROGRAMS.

AN ADMINISTRATOR, WHENEVER POSSIBLE, SHOULD SET UP THE TEACHERS' PROGRAMS SO THAT THEY HAVE A COMMON FREE PERIOD AND CAN, THEREFORE, SET UP AND MONITOR THE MOVEMENT OF PUPILS FROM LEVEL TO LEVEL AND THE CONTINUITY AND SEQUENCING OF THE CURRICULUM.

ON THE INTERMEDIATE OR JUNIOR HIGH SCHOOL LEVELS ESPECIALLY, THE ADMINISTRATOR SHOULD MAKE A CONCERTED EFFORT TO OBTAIN BILINGUAL GUIDANCE SERVICES FOR STUDENTS SINCE THIS IS A DIFFICULT AGE EVEN WITHOUT THE LANGUAGE BARRIER THAT MAY EXIST.

ATTENTION SHOULD BE PAID TO BILINGUAL CLERICAL STAFF IN ORDER TO ENSURE COMMUNICATION WITH THE PARENTS.

THE ADMINISTRATOR SHOULD SHARE HIS OR HER ADMINISTRATIVE PROBLEMS REGARDING BILINGUAL PROGRAMS (AS WELL AS THEIR POSSIBLE SOLUTIONS) WITH OTHER ADMINISTRATORS.



Staff Selection, Training and Evaluation

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STAFF DEVELOPMENT

Components:

I. English as a Second Language and Spanish as a foreign language instruction for native speakers of English:

A Minimum Competencies	B Assessment Questions	C Sources of Training Assistance
(Use as selection criteria and as objectives for training programs)	(Use as interview items and as topics for training programs)	
1. The teacher applies findings from linguistics to classroom methodology	What do you know about linguistics? What are some of the differences in the sound system of English and the home language? Where do you find out about recent developments in the field?	Institution of Higher Education (IHE) linguistics, foreign language education, intensive English, or ESL departments, district foreign language supervisor
2. The teacher demonstates awareness of the ways in which the home culture and the target culture differ	What are some possible areas of cultural interference for your students? What factors in the home environment affect the learning experiences? How do the value systems of the two cultures differ?	Speakers form the community; IHE anthropology, sociology, and psychology departments, district human relations, bicultural guidance personnel
3. The teacher states or demonstrates methods for attaining objectives of second language or foreign language courses	What basic materials would you recommend for this program? Where do you find out about new materials? What are the basic objectives you would pursue? What are some of the techniques you would employ? Upon what philosophical and psychological theories do you make these choices?	Publishers' representatives, Title VII materials centers, IHE foreign language, ESL education departments

A Minimum Competencies	B Assessment Questions	C Sources of Training Assistance
	What audiovisual devices would you want to work with? How would you group and schedule the children you work with?	
4. The teacher demonstrates skills required for program and student evaluation	What grading system do you follow? What diagnostic and achievement instruments would you use? How do you determine language dominance? What standardized tests are appropriate for your program? How do you involve students in the evaluation process? How would you communicate pupil progress to the home?	District testing staff, Lau or Title VII dissemination and evaluation centers
5. The teacher plans for meeting objectives in the affective domain	What techniques would you employ to ensure a high level of motivation among the students? How would you ascertain and utilize student interests? How would you help to develop a positive attitude toward the target language and culture? What percent of your students would you expect to be successful in learning the target language?	District bicultural guidance staff, community representatives, district human relations staff

A Minimum Competencies	B Assessment Questions	C Sources of Training Assistance
	What conclusions have you drawn as a result of interaction analysis studies? What use would you make of values clarification techniques, experience based learning activities, and group project assignments?	
6. The teacher utilizes community resources and stimulates parental involvement in the program.	How would you seek parent participation? What types of contact with the family do you plan for? What kinds of relationships with community organizations do you recommend? What contacts do you already have with the community?	Parents, representatives of community organizations, district public information staff, successful practitioners from other bilingual programs in the area
7. The teacher is a native or near-native model of the target language and an interest stimulator in the target culture	What experiences in the target culture have you had? What credentials attest to your proficiency in the target language?	IHE, district, or commercial sources of language and culture immersion programs

Components:

II. Language arts and curriculum content instruction in the Spanish vernacular:

A Minimum Competencies	B Assessment Questions	C Sources of Training Assistance
1. The teacher is a native or near-native speaker of the language, able to understand the local variety or dialect of that language, and both able and willing to accept the students' language, if nonstandard, while at the same time leading them to literacy in the standard variety.	Where did you learn the target language? In what situations have you used it in the past few years? How do you feel about the variety of the target language spoken in this community? What would you say if you asked a student how old he was and he answered "Estoy ocho"? What would you do about that situation? How would you maintain the students' respect for regional variants of their home language and at the same time foster the additional acquisition of the standard dialect?	IHE sociolinguistics department, community representatives, IHE commercial, or district sources of language and culture immersion.
III. Instruction in the students' cultural heritage: 1. The teacher uses material from the students' history and culture, both as subjects worthy of study and as means for contributing to a positive self-image	Who are some of the famous figures from the cultures whom you would include in the curriculum? What are some of the notable achievements of the group that you would include? What contemporary items of history would you select? What methods would you use to stimulate students' self-acceptance and self-actualization? How would you deal with the negative stereotypes that have developed about the home culture group?	IHE history and psychology departments, IHE institutes for Latin American Studies, consulates and embassies, community foundations, black studies director, district guidance staff

* Reference: Valverde, Leonard A., editor, Bilingual Education for Latinos. Washington D.C.: Association for Supervision and Curriculum Development., 1978.

ADD-ON CERTIFICATION IN ENGLISH TO SPEAKERS OF OTHER LANGUAGES

In 1981, the Florida State Board of Education passed rules which provided for specialization requirements for add-on certification in English to Speakers of Other Languages (ESOL), Grades K-12. The certification is now available and will be enforced by the 1985-86 school year. The requirements are as follows:

1. Certification in a major field

   Teacher must hold a valid Florida regular certificate at the bachelor's or higher degree level with certification in another field.

2. Language Proficiency Test

   A minimum score of two hundred twenty (220) on the Test of Spoken English (TSE).

3. Courses

   Proof of successful completion of the curricular offerings in a state approved preservice teacher education program in ESOL which shall include a minimum of fifteen (15) semester hours, as described below,

   OR

   Proof of successful completion of a state approved inservice program equivalent to fiteen (15) semester hours of credit. The preservice or inservice program shall include:

   1. Foundations of bilingual education
   2. Method of teaching ESOL
   3. Applied Linguistics or Linguistic Analysis
   4. Curriculum development in ESOL
   5. Cultural and Cross-cultural studies

4. Grandfather clause

   In lieu of #3 above, the state provides for a grandfather clause for those teachers with at least three (3) years of successful teaching experience in ESOL at the elementary or secondary school level prior to July 1, 1982. This experience must be verified by a Florida district superintendent. Requirements 1 and 2 as described above must still be fulfilled, however.

ADD-ON CERTIFICATION IN BILINGUAL EDUCATION

In 1981, the Florida State Board of Education passed rules which provided for specialization requirements for add-on certification in Bilingual Education (Grades K-12). The certification is now available and will be enforced by the 1985-86 school year. The requirements are as follows:

1. Certification in a major field

   Teacher must hold a valid Florida regular certificate at the bachelor's or higher degree level with certification in another field.

2. Language Proficiency Tests

   A score of above three (3) on a scale of 0-5 on the LANGUAGE PROFICIENCY INTERVIEW (LPI) Test,

   AND

   A minimum score of two hundred twenty (220) on the Test of Spoken English (TSE).

3. Courses

   Proof of successful completion of the curricular offerings in a state approved preservice teacher education program in bilingual education which shall include a minimum of fifteen (15) semester hours, as described below,

   OR

   Proof of successful completion of a state approved inservice program equivalent to fifteen (15) semester hours of credit. The preservice or inservice program shall include:

   1. Foundations of bilingual education
   2. Methods of teaching bilingual education
   3. Applied Linguistics or Contrastive Linguistics
   4. Curriculum development in Bilingual Education
   5. The teaching of culture of the target language

4. Grandfather clause

   In lieu of #3 above, the state provides for a grandfather clause for those teachers with at least three (3) years of successful teaching experience in bilingual education at the elementary or secondary school level prior to July 1, 1982. This experience must be verified by a Florida district superintendent. Requirements 1 and 2 as described above must still be fulfilled, however.

MODEL FOR TEACHER TRAINING

I. Sociocultural Core
   1. Urban and Rural Sociology
   2. Cultural Anthropology

II. Psycho-Personal Core
   1. Psycho-Linguistics
   2. Ethnography

III. Professional-Technical Core
   1. Contrastive and Applied Linguistics
   2. Methods Courses
   3. Media in the Classroom
   4. Curriculum and Evaluation
   5. Remedial Teaching Skills
   6. Foreign Language Teaching Techniques
   7. Instruction in a Foreign Language
   8. Use of Psychometric Instruments
   9. Training in the Field
   10. Training for Parent Involvement

TEACHER EVALUATION FOR BILINGUAL PROGRAMS

Teacher _____

Date _____

Lesson _____

I. LANGUAGE TEACHING SKILLS	UNACCEPTABLE	ACCEPTABLE	OUTSTANDING	NOT APPLICABLE
1. Applies findings from linguistics to the classroom methodology.				
2. Demonstrates awareness of the ways in which the home culture and the target culture differ.				
3. Demonstrates effective use of methods for attaining objectives of second language acquisition.				
4. Demonstrates skills required for program and student evaluation.				
5. Plans for meeting objectives in the affective domain.				
6. Utilizes community resources and stimulates parental involvement in the program.				
7. Demonstrates native or near-native model of the target language and knowledge of the target culture.				

II. CURRICULUM CONTENT SKILLS	UNACCEPTABLE	ACCEPTABLE	OUTSTANDING	NOT APPLICABLE
1. Demonstrates a native or near native proficiency in the language and the ability to understand the local variety or dialect.				
2. Demonstrates a willingness to accept the students' language (if nonstandard), while leading them to literacy in the standard variety.				
3. Uses effective methods and techniques for teaching the language arts.				
4. Demonstrates competence in the curriculum content areas.				

III. CULTURAL HERITAGE SKILLS				
1. Uses material from the students' history and culture as subjects worthy of study in the curriculum.				
2. Stimulates the students' self-acceptance and self-actualization, contributing to a positive self-image.				

TEACHER EVALUATION FOR ESL PROGRAMS

TEACHER_____

DATE_____

LESSON _____

I. GENERAL TEACHING SKILLS	UNACCEPTABLE	ACCEPTABLE	OUTSTANDING	NOT APPLICABLE
1. Plans effectively for the lesson.				
2. Includes both cognitive and affective objectives in planning.				
3. Achieves lesson objectives.				
4. Demonstrates ability to select materials appropriate to interest and intellectual level of students.				
5. Uses stimulus variation techniques. (blackboard, overhead projector, tapes, etc.)				

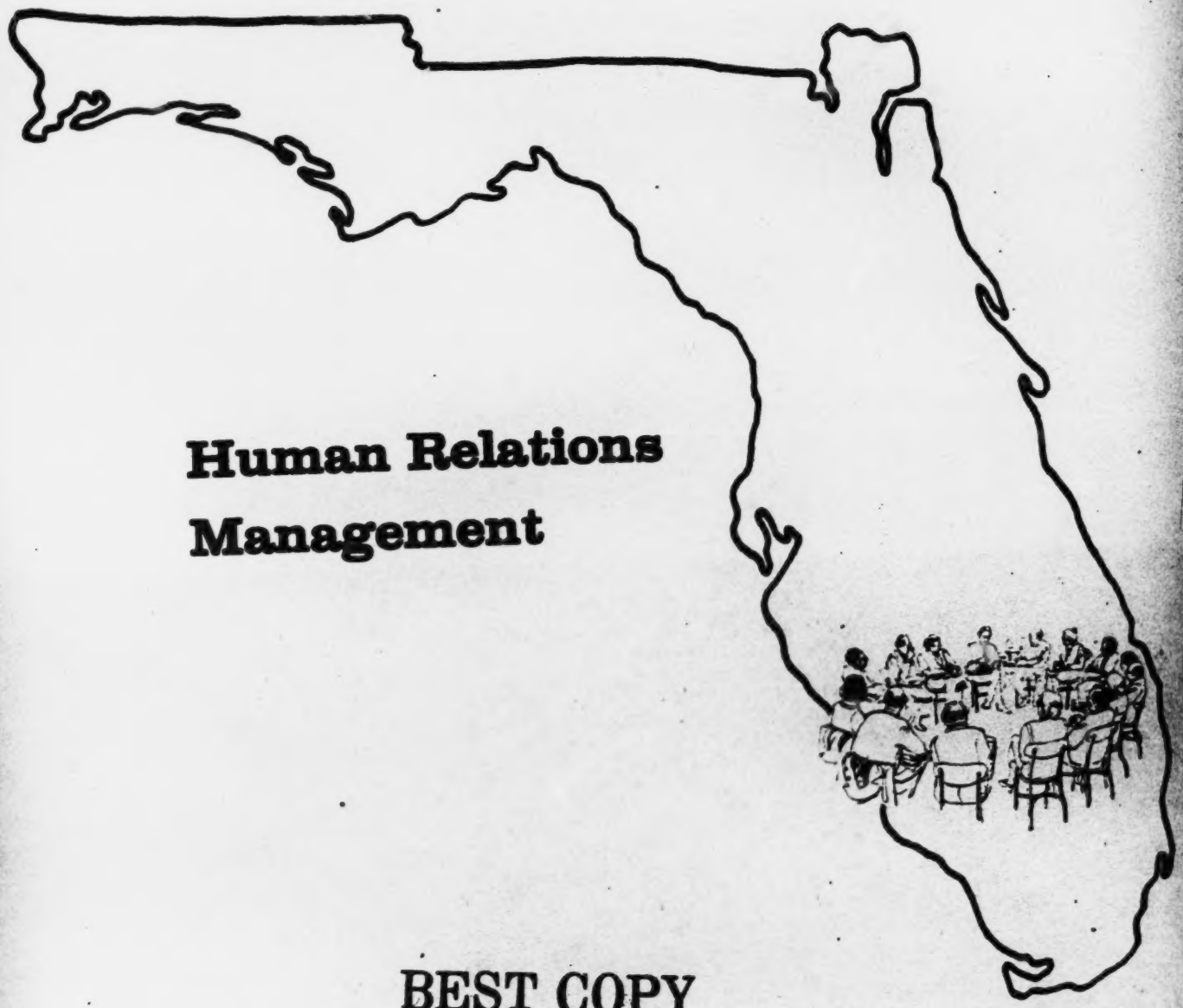
II. LANGUAGE TEACHING SKILLS	UNACCEPTABLE	ACCEPTABLE	OUTSTANDING	NOT APPLICABLE
1. Limits the use of native language in the classroom.				
2. Respects the order of encountering the linguistic event: listening, speaking, reading, writing.				
3. Introduces vocabulary in context. (games, songs, poems, etc.)				
4. Uses immediate reinforcement of correct and incorrect answers.				
5. Deals with problems of linguistic interference effectively.				
6. Uses a cultural digression.				
7. Uses question/answer drills.				
8. Uses transformation drills.				
9. Uses direct dialogue, paraphrasing and demonstrating.				
10. Uses free dialogue and social interaction.				
11. Lesson organization: Does the teacher start the class with a brief review of previously presented materials warm up?				

III. LESSON DELIVERY	UNACCEPTABLE	ACCEPTABLE	OUTSTANDING	NOT APPLICABLE
1. Physical Presentation				
a. Appearance, poise and posture				
b. Eye contact				
c. Gestures and facial expressions				
d. Enthusiasm				
2. Oral Presentation in English				
a. Fluency				
b. Articulation and Pronunciation				
c. Variety of pitch, rate, loudness, and pause.				

CHARACTERISTICS OF OUTSTANDING ESL INSTRUCTORS

1. The target language dominates all room interaction, whether the teacher or the students are speaking.
2. The teacher has excellent command of the target language.
3. Students use the target language to ask questions.
4. The teacher is active nonverbally and uses many hand gestures.
5. The teacher is expressive and animated.
6. The teacher moves around the classroom a great deal.
7. The climate is warm and accepting.
8. The teacher often smiles, praises and jokes.
9. The teacher personalizes the content.
10. Students can talk to the teacher before and/or after class.
11. There is a number of different activities per lesson.
12. The pace of the lessons is generally rapid.
13. The teacher has excellent classroom control.
14. Patience is exhibited by the teacher.
15. The students talk more than the teacher.

Adapted from Gertrude Moskowitz's "Characteristics of Outstanding Foreign Language Teachers " by Charlotte Kelly



Human Relations Management

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HUMAN RELATIONS - PREVENTING INTER-CULTURAL STAFF CONFLICTS

PREVENTIVE STAGE:

1. Visit teachers' lounge often
   a. observe polarization, if any (and what kind)
   b. analyze informal groups (cliques)
2. Provide maintenance (motivator-hygiene factors) equally -
   a. recognize individuals for their good work on an equal basis
   b. study the group to discover their particular motivators
   c. through informal (or even formal) meetings, provide human relations training and opportunities to improve inter-staff communications - (vertical as well as horizontal)

When conflict is already present:

ACTION STAGE:

1. Try to divest conflict of ethnic generalizations - deal on an individual level
2. Focus on behavior and not whether a person is "worthy"
3. Be gentle but firm
4. Go through the steps of the interpersonal problem solving method
5. If necessary, use mediator
6. Assess needs and provide training that will be preventive (for future occurrences). Remember, an isolated incident may be indicative of a much larger problem.

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INTERPERSONAL PROBLEM SOLVING MODEL

1. Establish a Helping Relationship
2. Define the Problem
3. Generate a Behavioral Plan
4. Form a Commitment
5. Follow Up

Since each problem is entirely unique, only general guidelines can be presented here. If you have established a warm, personal relationship with the person with whom you are working, there will be a sufficient flow of information to allow you to move through these established problem solving procedures.

1. Establish a Helping Relationship - The importance of this step cannot be overemphasized. It is critical to the success of the remaining steps. There is no "formula" to insure creation of a mutually trusting and concerned relationship. The important thing is to care genuinely for the individual and to express that concern in the manner most comfortable for you. In initial discussions, you must convey, verbally and nonverbally, a message of acceptance and a sincere interest in helping the individual meet her/his needs. It is often better not to directly confront the problem until the necessary rapport has developed.

2. Define the Problem - When a positive relationship has been established, your concerns about the problem should become the focus. The emphasis here is on understanding how the problem occurred rather than what consequences are going to result or have already resulted. The aim here is to determine how the individual perceives her/his behavior. More importantly, this step is aimed at separating symptoms (observed behavior) from what actually happened as described by the individual. Avoid moving to the next step until you feel the individual has shared all of her/his side of the story.

3. Generate a Behavioral Plan - This is the real "work phase" in problem solving. It involves identifying and pooling all the behavioral facts and, in light of the problem solving goal, developing a plan for new behavior. The focus is on behavioral change: helping the individual develop new ways of meeting her/his needs and goals that do not involve the problem behavior. Most habitual behavior is being reinforced often in subtle ways by the surrounding environment. Remember, a teacher can often unintentionally reinforce the very behavior he/she finds aversive. Changing the reinforcers of the problem behavior is extremely important. Rather than punishing undesirable behavior, it it usually more effective to reinforce desired behavior. When this occurs, the nonreinforced, undesirable behavior generally weakens and over a period of time disappears.

4. Form a Commitment - Once a new behavioral plan has been worked out, a genuine commitment to change should be sought. The issue of responsibility is clearly defined and reinforced. The role you intend to

take in supporting change should also be specified. The best assurance of commitment is measured by the kind of relationship that exists between you and the other person. In certain situations, teachers sometimes find it helpful actually to draw up a "contract" that specifies each person's intentions and agreed upon contingencies (rewards and penalties). Such a contract often can be extremely powerful if groups of persons are working on behavior change; peer pressure can be exerted on individuals who are not meeting their obligations. Mutual trust, of course, is usually the most binding kind of "contract."

5. Follow-Up - Finally, it is extremely important that you monitor the commitment and the extent of behavior change. Concerned support and assistance, as well as continuous feedback on progress and problems, should be provided. Follow-up is the most neglected phase of problem solving. Long-standing behavior patterns are not altered easily and quickly. Support for positive change and helpful confrontation for undesirable behavior must persist until the goal is reached. Even when the problem appears to be "solved," a periodic reinforcement will help to promote long-lasting change.

INTERCULTURAL COMMUNICATION CONCEPTS AND THE PSYCHOLOGY OF INTERCULTURAL EXPERIENCE

David S. Hoopes

Intercultural communication as a field in itself is relatively new. Anthropologists, political scientists and linguists have for a long time, of course, been concerned with the various dimensions of culture and communication, but, until recently, none put them together in a broad framework of intercultural relations. Academically, the stage was probably set when "communication" was distinguished from "speech" and became a subject of specialized concern, and when anthropologists began studying the patterns of modern as well as ancient and "primitive" cultures. It is most easily dated, however, from the publication in 1959 of Edward T. Hall's Silent Language. This book gave us the first comprehensive analysis of the relationship between communication and culture.

Intercultural communication is one of those fields which emerged from immediate experience and was built upon practical need, rather than being the off-spring of abstract intellectual inquiry (as occurred, for instance, in the development of demography). The needs were fairly explicit: (1) to train Americans to function more effectively abroad during the post World War II period when they were swarming overseas in vast numbers to live, work or study; (2) to aid in the adjustment of foreign students and trainees who began in the same era to come in large numbers to this country seeking the keys to industrial and technological development; and (3) to understand and manage the more explosive dimensions of inter-racial and inter-ethnic relations in the United States as the civil rights movement gained momentum in the early 1960s.

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The people most affected by these events and forces sought answers wherever they could. They read Hall, including his second book, The Hidden Dimension, in which he analyzed the cultural use of space and demonstrated vividly the practical value of cross-cultural analysis. They read in communication theory, especially David Berlo's Process of Communication which was used as the theoretical framework for international communications training programs at Michigan State University. They read Herskovitz on cultural relativism and Gordon Allport on prejudice. They studied the results of Rokeach's world-mindedness research and began to explore kinesics and other aspects of non-verbal communication. They read anthropologists Clyde Kluckhohn and Margaret Mead and were particularly influenced by Florence Kluckhohn and Fred Strodbeck's Variations in Value Orientations. Many turned to humanistic psychology and human relations training, studying the work of Carl Rogers and Abraham Maslow.

Then the Peace Corps began sending thousands of young Americans to the far corners of the earth. These Peace Corps volunteers had to be trained. Materials were gathered in bits and pieces -- exercises, mimeographed readings, bibliographies -- and used in the training process, ultimately to appear in the first cross-cultural training manual (Wight and Hammons, 1970).

In the mid-1960's a cluster of scholars, students and program officers at the University of Pittsburgh began to study the subject with some care. A series of intercultural communication workshops were sponsored by the Regional Council for International Education and the Intercultural Communication Network to explore the process in a multicultural laboratory setting. Funding for these workshops and other activities that furthered the development of the field was provided by the National Association for Foreign Student Affairs. Marshall Singer, a political scientist at Pittsburgh, wrote his seminal essay, "Culture: A Perceptual Approach" in which he used the Whorfian hypothesis as his take off point, except that he substituted "perception" and "perceptual systems" for "linguistics" and "linguistic systems" as the arbiters of culture. Singer's essay appeared in the first of a series of Readings In Intercultural Communication edited by David Hoopes and published by the Network. The Readings were designed to make more easily available to people in the field articles, essays and educational materials that had not yet found their way into normal publishing channels.

Edward Stewart was working on an elaboration of the Kluckhohn-Strodtbeck value orientations model, analyzing American mainstream culture from a cross-cultural perspective, though his book, American Cultural Patterns: A Cross-Cultural Perspective, did not appear in print until 1971. Stewart's work was particularly important because it not only compared and contrasted cultures but examined them from the perspective of cross-cultural interaction. Stewart had been part of a research team at the Human Relations Research Organization in Washington where a complicated technique for training American military and technical personnel going overseas was developed. It was an elaborate "contract American" role-play for which Stewart's analysis served as the theoretical framework.

At about the same time, a psychologist at the University of Illinois, Harry Triandis, was heading a team working on the development of a self-instructional training device called a "culture assimilator." Somewhat later Triandis wrote The Analysis of Subjective Culture, a complete comparative study on the nature of culture.

An anthology of readings (Samovar and Porter) was published in 1972, but it wasn't until 1975 that the first substantial basic text on the subject came out (Condon and Yousef). Two thin books attempting to analyze communication in inter-racial terms also appeared about this time (Smith, 1973; Rich, 1974).

By now other developments had taken place. The Culture Learning Institute of the East-West Center had become an important source of new research. Courses were being introduced in colleges and universities around the country. The Training Institute of the Business Council for International Understanding was gaining a foothold in business for cross-cultural training. The Center for Research and Education in Denver refined the techniques of Peace Corps training and served as a focal point for the early efforts of cross-cultural trainers to identify themselves as professionals. In the military, the Navy had long sponsored intercultural research and now inter-racial training was instituted in several sectors. The State Department and U.S. Information Agency (USIA) began to recognize the significance of intercultural communication in American foreign relations. By 1978, USIA and the Bureau of Educational and Cultural Affairs, Department of State, would be combined into the International Communication Agency.

The Society for Intercultural Education, Training and Research was established in 1975 to bring together people in a variety of disciplines with a special interest in intercultural relations. The organization soon launched a major state-of-the-art study in the intercultural field with funding from the Department of State.

Cross-cultural and ethnic issues were getting attention in education. One of the major events that focused attention on these issues was the civil rights movements and its culmination in the riots of 1967. Many old concepts went up in flames along with the cities that year. One of them was the "melting pot." The inherent culturally pluralistic nature of American society could no longer be ignored. The demand for minority and ethnic group rights coupled with an assertion of cultural identity brought intercultural communication home to the United States. This was especially true in education where integration, special programs for the economically disadvantaged and, finally, bilingual/bicultural and multicultural education programs were initiated. As a result of these efforts, the influence of student's cultural and linguistic backgrounds on learning patterns became increasingly obvious. It became equally apparent that understanding the cultural dimensions of communication and human relations processes as well as the differences in cognition is critical in making a successful transition to a genuinely pluralistic society.

By this time too the literature of black and ethnic protest had turned into an analysis of ethnicity and inter-ethnic relations. Glazer and Moynihan published Beyond the Melting Pot and then a second book on ethnicity; Kenneth Clark studied the psychology of the black ghetto; Ramirez and Casteneda wrote on cultural democracy and bicognitive development. Among the ethnically oriented, "communication" was not a key word. More often one heard "cultural pluralism," "ethnic identity," and "cultural democracy."

One of the most significant problems in the field has been its division into two parts which have remained unnecessarily separate -- the international intercultural focus and the domestic inter-ethnic focus. The international has found its focus of interest in higher education and in training personnel for overseas service while the inter-ethnic interest has been located in elementary and secondary education and has concentrated on teacher education at the university level. Interest in the latter is increasing among other professionals in, for example, the areas of health car delivery and social work. Further, internationalists tend to come from mainstream American culture and use intercultural communication terminology while the domestic concern arises most strongly out of the minority groups and expresses itself in terms of "cultural pluralism." There is thus, almost a cross-cultural division inherent within the field. There is an understandable volatility and immediacy of conflict in domestic inter-ethnic relations. This lends to it a different character and sometimes those pressures act to impede cooperation between the two in dealing with ethnic issues either conceptually or in practice. But the thrust of both communities, domestic and international, should be in the same direction, toward the development of the knowledge and the skills needed to manage cultural diversity and bring about a more equitable distribution of the social good.

What follows is an effort to provide a theoretical framework for this manual. It recognizes that the manual is a tool for practitioners. It will therefore not attempt to review the literature beyond the brief survey given above or to pursue every idea in its fullest complexity. Instead it will focus on those selected concepts which are felt to be the most relevant to educators with the responsibility for training teachers to deal with the challenges of multiculturalism.

PERCEPTION

A major theme of this manual is that the key to achieving effective cross-cultural relations is to become functionally aware of the degree to which our behavior is culturally determined. By functionally aware, we mean with an awareness that translates into an ability to alter or manage our behavior in intercultural contexts.

One of the simplest and yet most difficult ideas to internalize is the concept of perceptual difference -- the idea that everyone perceives the world differently and that members of one culture group share basic sets of perceptions which differ from the sets of perceptions shared by members of other culture groups. It is not that the idea is difficult to understand, it is that it is hard to impose upon ourselves, to internalize so that it affects our behavior. The way we perceive the world, what we expect of it and what we think about it,

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is so basic and so ingrained, is buried so deep in us and in our unconscious that we continuously act and react without thinking why -- without even realizing that we might think why (Singer, 1976).

In our daily lives we are bombarded with vast quantities of sensory data (which later in this chapter will be called "communication from the environment" as we look at its implications for the communication process). Sights, sounds, smells, tactile sensations, tastes are continuously presented to us. This bombardment goes on all our waking hours, so much so that we are forced to screen most of it out. This screening process, called "selective perception," is critical to our mental health. Without it we would quite simply go mad. But what criteria do we use for this screening? How do we decide what to hear, see, smell, taste or feel of all the myriad possibilities? For the most part, our culture or our cultural environment tells us.

If we live in the city, we are unconscious much of the time of the urban noise and clatter. We hear it only when it becomes so intrusive that we cannot ignore it. The visitor from the country, however, will tend to be much more aware of the noise, because of a perceptual system more accustomed to quiet and open to nuances of sound. As the linguist knows, we hear certain distinctions in some spoken sounds and not in others. We focus on certain aspects of dress -- color, style, neatness -- and not others or we focus on dress at certain times and not others. We smell that which tells us something about our food or our surroundings or about another person and ignore smells that do not. Again, the stranger will often detect odors that the native resident does not.

Clearly many things affect the selection process: environment, personality, and immediate need; but the basic framework is provided by culture. We learn to make these distinctions, to select out what we do from our experience, principly according to the instructions we receive from our culture. Those instructions come from all the spoken and unspoken norms we begin learning from the moment we are born.

Another thing we do to deal with this mass of sensory data is to classify or categorize it. These categories are the means by which we sort, define, understand and store our experience. As with selective perception, we establish the categories within a system of values and value judgments based largely on the dictates of culture. This is one way in which values become operational and indeed comprehensible. We categorize events. We also categorize the physical world. "Teaching" is a category. "Building" is a category. By establishing categories and by defining our experience within them, the mind is provided a mechanism for rapid if not instantaneous processing and storing of information. In this way, our experience becomes manageable. We can store and forget most of it, reacting to and dealing with only that which is important. But what is defined as important depends on value judgments and varies according to the values of the individual.

If I pass a school building on the way to work, I am likely simply to classify it as "building." Someone who teaches there will probably ascribe more importance to it. It may be a "pleasant building" or an "unpleasant building", or, perhaps, a "source-of-income building." It may be a "source-of-love building" for the teacher who is romantically involved with another staff-member or "fear building" if there is disruption in the student body. The students will have a whole set of classifications too, as will parents. But for me, one for whom it is not directly relevant, the original simple classification is enough even though I may be aware of and have strong opinions about education. (There is, of course, a possibility that I will stereotype it as "blackboard jungle," thereby projecting some of my fears and prejudices into it.)

Two problems arise which are particularly important in intercultural communication. One is that when our experience doesn't fit into our categories, it produces ambiguity. Our response may be to force it into an inaccurate category, thereby distorting our perception of reality; or we may feel insecure and uncertain. Those feelings affect our relationship to the world around us. When we encounter values, behaviors, communication styles, ways of thinking which don't fit our categories of meaning but fit, instead, the categories of some other culture group, communication is likely to break down. An American mainstream male who is touched and hugged by a male from another cultural background will probably classify that behavior negatively, respond with discomfort if not anger, and have difficulty relating to the person who hugged him.

Since categories of meaning are defined largely by culture, someone who becomes bicultural has learned another set of categories of meaning by which to judge experience.

The second problem is that categorizing can lead to stereotyping. In our own culture we make a vast assortment of distinctions among people; distinctions in the way they look, in the way they dress, in the way they move, in the way they sound. These subtleties of distinction are necessary because members of our own culture are those, normally, on whom we most depend for physical, social and economic security. We must distinguish carefully in order to provide for ourselves. This is not so with people from other culture groups. If we don't encounter them very much or don't depend on them, our tendency is to categorize them in the simplest way possible. We classify them according to certain traits of dress, behavior or main (skin or hair color, shape of face, salient features, stature, etc.) and ignore all else about them (later to be convinced or, at best, puzzled by the fact that "they all look alike!"). It becomes stereotyping when we confuse our categories with reality. This is compounded by a tendency to invest those categories, because they constitute the unknown, with negative or destructive emotions. These are emotions to which, as humans, we are all subject - fear, envy, mistrust, etc. They are emotions all too often reality-based, arising out of competition for limited resources, territory or power, but the important point here is that from a natural and necessary function of the human organism, a major barrier to intercultural communication may emerge.

The data and the categories are, in most societies, assigned meanings. The perceptual system and the culture as a whole thereby

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become both embodied in and shaped by language (if I don't have a name for something, it may be difficult for me to perceive). Language then is a reflection of culture and one of the principle vehicles by which culture is transmitted to and reinforced in members of the group. Yet it is not the whole of culture. Much of our perceptual system is manifest in the ways in which we behave and organize our environment which, contrary to the suggestion above, may be perceived without the intervention of language. Learning the language or the linguistic code is therefore important but almost equally important is learning the culture or the cultural code.

What data our perceptual system selects may depend on temporary or immediate need, personality or culture, though we would argue that culture and the value system it embodies is the strongest and most pervasive influence. However it takes place, it provides order and structure to the world and in this order and strsucture we find our security as vulnerable human beings. Our perceptual system, therefore, is the foundation on which we build our relationships to the rest of the world.

CULTURAL SELF-AWARENESS

One of the major sources of intercultural misunderstanding and conflict lies in the clash of these deeply rooted and culturally conditioned perceptions of reality. It is to the unconscious nature of these perceptions that intercultural specialists lay much of the blame. As long as our way of perceiving the world -- on which our communication styles and behavior patterns are based -- is "out of awareness," it is not accessible to being deliberately changed, managed, understood or influenced. It will continue to contribute to misunderstanding and conflict. This condition alters only as the individual becomes more aware and has more knowledge of the degree to which his perceptions and his behaviors are culturally conditioned -- that is, as he develops "cultural self-awareness."

Achieving cultural self-awareness, however, is not a simple process. In fact, the inclination is to resist it. Among the reasons:

1. Awareness is an emotional event derived from experience rather than an idea attained through an intellectual process. Yet we have generally been taught that the intellect is our principal avenue of learning.

2. We like to think of ourselves as autonomous and not subject, against our will, to forces buried within us by our cultural heritage.

3. We are all vulnerable. Anything that probes the nature of our identities is threatening.

Even for those who pursue it, cultural awareness is elusive. One of the striking experiences intercultural specialists have is of suddenly being caught in some kind of crosscultural insensitivity, trapped behind their own perceptual blinders unaware of the cultural biases they are manifesting. No matter how much we experience, how skillful we become, how conscious we are of the cultural dimension of human relations; with distressing frequency we find ourselves imprisoned in our own limited perceptions. We miss the point of some statement, event or behavior; we respond emotionally and in a way so natural that even when our own ethnocentrism stares us in the face, we fail to see it and fail to realize that we have missed or grossly misinterpreted something or responded inappropriately. Yet once our error is made clear, we are startled by how obvious it is.

Our tendency is to recognize the problem in others and deny it in ourselves. Our resistance to self-learning lies at an emotional, unconscious level. If we are going to come to grips with the concept of cultural relativity and take significant steps toward cultural self-awareness, we have to become fully engaged with our own perceptions, our own behaviors and our own communication patterns. Only then will we be able to break through the cognitive defenses, the inherent disbelief, and the simple incomprehension that cross-cultural misunderstanding relates to us here and now rather than to "them" out there.

It is the function of cross-cultural training to provide the framework and content for that kind of learning.

There is a tendency, particularly in cross-cultural relations in this country, to identify the need for cultural awareness training as existing primarily among members of the majority or mainstream culture. It is argued that members of minority groups already have cross-cultural skills by virtue of having survived in the hostile context of majority culture. While basically sound this argument ignores two things;

1. The more minorities understand and master the skills of intercultural communication and cross-cultural human relations, the more effective they will be in managing and manipulating mainstream society. The experience of having survived is simply not enough.

2. There is no guarantee that these skills, developed to meet needs in a majority-minority bicultural relationship, are transferable to the multicultural relationships which characterize culturally pluralistic societies. The evidence, in fact, suggests the opposite.

Cross-cultural training or training in cultural awareness should be seen as a potentially valid experience for anyone, regardless of cultural background.

THE INTERCULTURAL LEARNING PROCESS

Developing cultural awareness is a process of looking inward. "intercultural learning," as we use the term here, is a similar and parallel process but is focused outward on the learning of other cultures. By that, we do not mean gathering information about other culture groups. We mean instead learning another culture so as to be able to experience what it is like to be part of it and to view the world from its point of view; learning it so as to be able to function effectively and comfortably within it.

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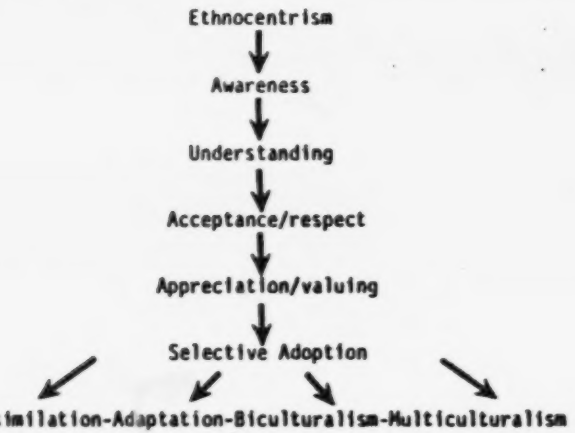
Intercultural learning can be seen to take place along a continuum, running from ethnocentrism at one end of the spectrum to some form of adaptation or integration at the other. In outline form, the continuum looks like this:



Ethnocentrism is a basic human survival response. From birth we begin identifying with and affirming that which gives us sustenance, our parents, our families, our culture groups. To believe that one's group is right and must be defended provides or has provided human beings with one of their most effective defenses against the depredations of nature and of other human beings. Strength lies in the group. Yet as civilization becomes more advanced and complicated, as the population increases and as culture groups become more accessible to each other, another, more negative aspect of ethnocentrism becomes a threat -- conflict intensifies and annihilation of the species becomes a real possibility as humans develop more and more sophisticated methods of destroying each other.

The principle characteristic of the ethnocentric is the relatively blatant assertion of personal and cultural superiority ("my way is the right way") accompanied by a denigration of other cultures and other ways. The ethnocentric impulse is to divide the world into two parts -- us and them (the "we-they" conflict).

It could be argued that the answer to ethnocentrism is not progress on the intercultural learning continuum but movement outward on what might be termed an "identity continuum," from parents to family, to community, to culture group, to nation, to globe. Movement along the identity continuum, in fact, does occur. It results from the broadening effect of education and experience. Yet it does not tell us much about the process of relating to specific other cultures or individuals from those cultures. To identify with a nation or the world as a whole is too general to help us understand our culturally different neighbor or the nation across the border. It also tends to serve best as a conceptual ideal rather than something that provides a

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useful framework for understanding real intercultural relationships and how one deals with them.

Awareness refers here to an awareness of other cultures, not to self-awareness. The first step out of ethnocentrism is to become aware that other culture groups exist as something other than the enemy -- even if they are still classified as peculiar.

Understanding (not to be confused with "liking") follows when one begins to sort out the nature of other groups and recognize that culture is a complex process which can be understood in terms more rational than one's emotional response to "them". Emphasis is still likely to be on the strange and different, however, and the other culture will get the short end of any comparison with one's own, if there is not outright antagonism.

Acceptance/respect begins when the person recognizes and accepts the validity of the cultural differences he or she encounters. It is possible at this point to accept other cultures as they are without comparing them to or judging them against one's own. It is also possible to respect those very things that are so different and that may, at an emotional level, produce negative reactions in us.

Appreciation/valuing comes when you have put into perspective the strengths and weaknesses of a culture and can invest yourself in appreciating and valuing specific aspects of it.

Selective Adoption of new attitudes and behaviors can now occur as the individual consciously or unconsciously responds to characteristics encountered in the other culture which are felt to be useful or desirable to emulate. This may take the form of adjustment or adaptation with the practical aim of enabling the person to function more effectively in the other culture. It may also be that the individual finds aspects of the other cultural pattern simply more comfortable or satisfying in personal terms.

At the end of the spectrum we have four theoretical states. We emphasize "theoretical" since none will be encountered in its pure form. Indeed, for this reason the last, multiculturalism, has to be seen as a process rather than a state of being. They should be seen as directions in which people can go as they reach an advanced stage in the intercultural learning process, not as fully defined final states of being.

Assimilation/Acculturation. It has been argued that no one who has had a substantial dose of a primary culture and language (let's say, arbitrarily, ten years) can ever wholly assimilate to another. Conceptually, assimilation has been a process associated more with generations than individuals. For individuals, acculturation is probably the better term. In our use, it suggests the adoption of the second culture, language and behaviors as primary and the rejection either by choice or by external pressure of the primary language and culture. The person who has assimilated or acculturated is not likely to lose, in very large measure, the original cultural conditioning.

Adaptation is the more calculated response to intercultural learning. In the adaptive process the individual adjusts to the stresses and challenges of experiencing another culture and adapts his or her mode of behavior in order to feel comfortable and to function effectively within it. During this process, however, the person does not attempt to absorb and incorporate the new behaviors. There is a role-playing quality to adaptation. The person learns the language and the gestures, attempts to understand and empathize with the perspectives of the second culture but resists as much as possible the encroachment of the second culture on his or her own.

There is thus a major dilemma at the heart of the process of cross-cultural adaptation.

If adaptation is in some significant degree role-playing, then where does that leave genuineness of response in intercultural relations? One develops skills in fitting into and functioning within a different cultural setting by learning new behaviors. In the degree to which these behaviors are contrary to one's primary behavior pattern, they might be judged insincere.

On the other hand, if one throws oneself fully into intercultural learning, the new behaviors may encroach on the old. The person may experience a cultural loss -- an unwanted acculturation and a movement toward a psychologically precarious position between cultures where confusion of identity is a real and constant threat.

Biculturalism, in a sense, is an answer to the latter problem. The fully bicultural person develops a dual cultural personality. Yet some sacrifice, wanted or unwanted, of the primary culture is involved. To many, biculturalism is seen as the ideal end to the intercultural learning process. To others, it may seem to be forced semi-acculturation. Adapation may be considered preferable. This preference may be particularly strong among some minority groups who know they must be able to function biculturally if they are to succeed in mainstream society, but who prefer to see themselves role-playing rather than internalizing a culture that has to a greater or lesser degree been oppressive.

On the other hand, if you use the term to define the background influences which have gone to make up the personality of the individual, most if not all people -- certainly in modern American society -- are at least bicultural if not multicultural.

Multiculturalism is a more complicated concept. Like assimilation, it may, in fact, not be realizable if you define it as being fluent in more than two cultures. The depth and breadth of experience required to learn a culture fluently is probably too great to be repeated many times. Defined differently, however, multiculturalism becomes a central idea in the context of this manual. The critical element in the expansion of intercultural learning is not the fullness with which one knows each culture, but the degree to which the process of cross-cultural learning, communication and human relations have been mastered. In other words, multiculturalism is achieved as the

person learns the framework of intercultural communication and cross-cultural human relations and then applies it successively to new cultures encountered. It may further be applied to multicultural situations. For example, knowing the dynamics of intercultural communication and the significance and pervasiveness of perceptual difference based on cultural conditioning, a person is equipped to deal more effectively with situations (a multicultural classroom, for instance) in which more than two cultures are represented.

Thus multiculturalism is that state in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively (1) with people of any culture encountered and (2) in any situation involving a group of people of diverse cultural backgrounds. (By "comfortable," we mean without the anxiety, defensiveness and disorientation that usually accompany the initial intercultural experience.) The multicultural person is the person who has learned how to learn culture -- rapidly and effectively. Clearly it is an ideal.

Another way of looking at culture learning or cultural development is offered by James Banks (1977). He calls it a "Typology of the Emerging States of Ethnicity" and breaks the stages down as follows:

1. Ethnic Psychological Captivity: This is a pre-ethnocentric stage in which members of an ethnic group accept the negative self-perceptions imposed upon them by others.

2. Ethnic Encapsulation: This is closer to ethnocentrism.

3. Biethnicity: Having the capacity to participate in both one's own and another ethnic group.

4. Multiethnicity or Pan-Humanism: The ability to identify with an ethnically pluralistic nation.

There are two further points that must be made about the intercultural learning process.

One relates to the special role in society the bicultural or multicultural person may play. People who have had extensive experience in and have learned another culture, it is argued, have undergone cultural change or growth to the degree that they cannot simply be considered members of their primary culture. It is suggested that these people constitute a "third culture" (Useem, Useem and Donahue, 1963). Members of this third culture, regardless of their background or where they live, constitute a distinct identity group based on shared learnings and perceptions derived from an intercultural experience. Further, people of the third culture constitute a mediating resource among the world's societies.

Thus the individual who is bicultural or multicultural has the potential to become a "mediating man" (Bochner, 1973), one who is able to bridge the gap between cultures in the process of working out global cultural relationships. If we live in a plural rather than an assimilationist world, this becomes a critical function since cultures

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will not, as the old ideal hoped they would, grow together and become one -- even under the leveling impact of technology. As the earth becomes increasingly crowded, the need for more extensive and sophisticated mediation of differences is apparent.

Consequently, the skills that members of the third culture have are extremely important to human society and will become more so. Yet many who have those skills do not realize it. This is true, for example, in the intercultural profession of foreign student advising. It is our experience that most of the several thousand people who work in this profession and deal continuously with people from all over the world are surprisingly unaware of the practical importance and potential of the multicultural experiences and skills they possess.

The mediating role which bicultural members of minority groups can play in cross-cultural relations is increasingly appreciated by those who accept the inescapability of cultural pluralism in this country.

Another problem is that the intercultural learning continuum as described here is based on the assumption that the person moving along it starts out being conditioned by a discreet and separate culture; that the culture stands distinct from other cultures and is the dominant cultural factor in the individual's social experience. While this is the experience of many millions of people throughout the world, for millions of others it is not. Indeed it has been argued that experiencing such purity of cultural conditioning is rare -- certainly in the U.S. -- and that everyone from the beginning experiences a multiplicity of cultural influences. It is suggested, therefore, that multiculturalism is inherent and universal.

IDENTITY AND CULTURE SHOCK

Members of minority, ethnic, racial and culture groups exist, by definition, within a larger majority and usually dominant culture group. From the day they are born (or arrive), their environment is in some degree inescapably bicultural and it becomes more so as they grow up. In other words, the ethnocentric beginning is not so strong in minority groups, if only because they do not dominate the larger social, economic and political environment. Biculturalism is often necessary for survival. Rather than being the end point in the learning process, biculturalism is built in from the outset.

This is one of the reasons why identity is such a critical issue for many minority groups. The dominant culture in a society does not normally reinforce the identity of minority groups. Indeed, as we know, where there is prejudice, discrimination and exploitation, the reinforcement is negative, tending to keep minorities in Bank's state of "Ethnic Psychological Captivity." Ethnocentrism may be less of a problem for minorities, therefore, than the other side of the ethnocentric coin: cultural self-affirmation. In contrast to ethnocentrism, which is normally seen as negative, cultural self-affirmation has positive connotations and may be considered important to group mental health. Where minorities live in oppressed circumstances, however, this kind of affirmation may be difficult to achieve. Those who are concerned with intercultural communication and bi- and multiculturalism should take care to distinguish between the need of the dominant culture to resist an excess of ethnocentrism and the necessity for minority cultures to remedy a deficiency of self-affirmation.

Identity is a problem too in individual intercultural experience. Unfortunately little has been written on the subject.

Hoopes and Althen (1975) suggest that people live within culture groups composed of personal and social relationships which define who they are, i.e. place them in roles and provide identities which are major dimensions of "self." Furthermore, these roles and identities are continuously supported and affirmed by the culture group, that is by the natural, social and personal environment in which the individual has been nurtured. It is within this environment, of course, that the vast majority of people feel most comfortable.

When we encounter a different culture, we are usually deprived of the supports and identity reinforcements that are available in our own group. Difference in language alone can be a significant source of anxiety since language is closely linked to identity. We are also deprived of many of the guides and cues which orient us to our social, cultural and linguistic environment and as a consequence are likely to experience a marked disorientation (Brein and David, 1974). The results, in terms of the impact on the individual, may range from mild discomfort to radical emotional dislocation and an inability to function in that environment -- the response often described as "culture shock." Heightened insecurity and attendant physical and emotional symptoms are the most common features of culture shock (difficulty eating or sleeping, mild paranoia, extreme reserve in social contacts, depression, irritability, fault-finding).

In cross-cultural training we often identify four basic responses to culture shock or the threat to identify encountered in a new cultural environment. These are:

Fight, which is the basic "we/they" response. The ambiguities and challanges of intercultural relations are reduced to group competition in which the ethnocentric impulse dominates. The other culture is seen in a negative light and one's own culture is defensively over-affirmed.

Flight, which involves a retreat from interaction with the other culture and an immersion in one's own culture group (abroad, this means a home-culture enclave).

Going native, in which the individual acculturates rapidly, superficially apes the host culture and attempts to slough his or her own cultural identity. This is often viewed as another form of flight, since it basically constitutes an escape from the complexities, difficulties and rewards of the intercultural experience.

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Adaptation, which, as we have discussed in more detail above, consists of finding ways to comprehend and adjust behaviors to the other culture while at the same time affirming oneself and one's own cultural identity.

The most striking examples of culture shock lie in the experiences people have had in moving to live, work or study in another country. There is extensive literature on the adjustment of foreign students in the United States and on Americans living abroad. It can be experienced, however, right at home without going any further than from the suburb to the city. One study identified the reaction of White teachers suddenly transferred from suburban White to inner city Black schools as culture shock (Korn, 1972).

We don't have to go to a foreign land or even to the heart of another culture's territory (living space) to experience culture shock or at least some of the anxieties attached to it. It is our belief that anxiety can be experienced in the face-to-face encounter with anyone who is significantly different in language, values, attitudes and behaviors -- and even in appearance (there are those who are thoroughly disoriented by a nun in a habit!). The reaction may be less intense or complicated than in the foreign experience but it is something we may encounter frequently in our daily lives and is a factor in multicultural education. It is important for those who function in bi- or multicultural environments to be aware of responses occurring at an emotional level not within easy reach of rational assessment. These responses may include anxiety produced by encountering differences, which results in some of the behaviors associated with culture shock.

Minority racial and ethnic groups in the United States, both as groups and as individuals, have from the outset had to contend with the identity problem while relating to and functioning within the dominant culture. They have developed their own sets of responses and adjustments in achieving the success that they have in establishing ethnic identity. What may be more difficult is relationships between ethnic and racial minority groups. Common identities, such as sharing minority status and the struggle against prejudice, discrimination and economic exploitation, may help bridge the gap. As we come to grips with true multiculturalism, however, our ability to deal with a multiplicity of ethnic relationships will be put to the test.

A striking example of the complexity of the identity issue sometimes occurs when an American returns to the ancestral homeland for the first time naively expecting to establish more or less automatically some kind of close identification. The result all too often is a shock of non-recognition and a sudden encounter with just how "American" he or she is. This experience is less likely to happen if expectations are brought closer to reality before the journey is made.

Expectations are, in fact, a critical stumbling block in dealing with cultural differences. The further your expectations are from reality, the greater the problem will be -- with the rigidity of the individual's personality serving as the independent variable. Even if one develops a relatively accurate conceptual picture of the other culture or the people from it and is successful in cultivating flexibility of mind, he still has to deal with the fact that most of what he does, feels and thinks is based on assumptions and values deeply imbedded and often inaccessible to the conscious mind.

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CULTURAL ASSUMPTIONS AND VALUES

Our basic approach to values and value orientations has been taken from the work of Florence Kluckhohn and Fred Strodtbeck (1961). Applied to the value system of mainstream American culture, it was first used in cross-cultural research and training by Edward C. Stewart (1971). Taking the Kluckhohn-Strodtbeck model as a beginning point, Stewart divides cultural assumptions and values into four components.

1. Form of activity
2. Form of social relations
3. Perception of the world
4. Perception of self and of the individual

Each of these are then broken down into discreet values or assumptions and are analyzed from a cross-cultural perspective. That is, they are looked at in terms of how they compare with similar values in other cultures and, perhaps more important, how they are viewed by non-Americans when encountering behaviors based on them either in the United States or abroad.

Under "form of activity," for example, he notes that Americans are oriented toward "doing." To get things "done" is a virtue among Americans and has high value placed on it. This is apparent and has been noted by many foreign, especially non-western, observers. In other cultures, more value is often placed on "being," on the pure quality of the individual, or on "being-in-becoming," with stress on self-growth.

Stewart's analysis, based on the characteristics of mainstream culture in the United States, provides a useful guide to anyone wishing to understand it's dynamics. Some of the critical mainstream culture characteristics he identifies are:

- the separation of work and play (social activity);
- an orientation toward the future, with less emphasis or value placed on the present and, especially, the past;
- achievement motivation;
- competitiveness;
- informality and equality in social relations;
- directness or confrontiveness in communication;

- impersonality or objectivity (depersonalization) in relations with others;
- a need to be "liked;"
- the human being perceived as separate from and superior to nature.
- stress on the value of material possessions;
- a belief in progress (optimism);
- time conceived of as linear, flowing into the future and being subject to rigorous division and fragmentation;
- the concept of a distinct, separate, isolatable "self," resulting in an emphasis on individualism, self-reliance, independence, etc.;
- the ability to view people in fragments or react to them in terms of isolated parts or roles rather than as a total personality.

The above is a summary of a few aspects of American mainstream culture and should not be taken as an effort to fully characterize or stereotype it. Stewart argues that every culture group has within its members representation of a great variety of different and often opposing value orientations, but that some are found more often than others. For instance, in American mainstream society you are likely to find a pedominance of people who believe or assume that man can and should be the master or controller of nature -- able, within limits, to control, change or manipulate the physical environment as he wishes. In Japan, man is assumed to be integral with nature, the environment shaping human beings and in turn being shaped by them. Among Colombian Mestizos, nature is felt to be antagonistic to man, constantly threatening to overwhelm him (Stewart, 1977, pp. 62-63).

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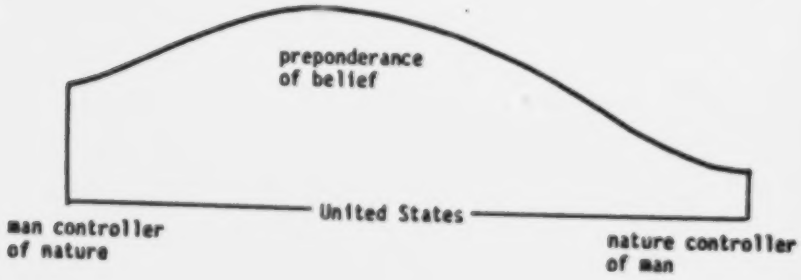
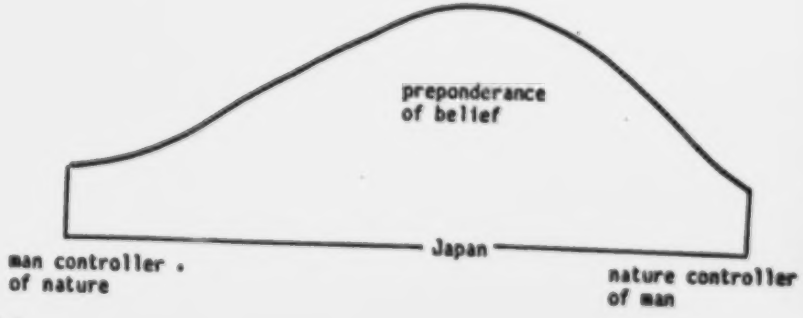
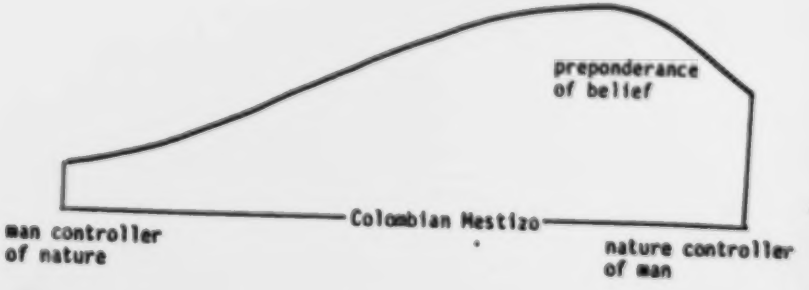
The three diagrams below show on a continuum the preponderance of belief in three cultures on the question of man's relationship to nature. Though in each culture the whole range of beliefs may be found, the preponderance differs.







The point is that while there will be a wide range of assumptions and value orientations represented in any given culture some will predominate. Further, predominance of one orientation does not always mean a weak manifestation of others. Asians tend to be predominantly "being" orientated, yet in Japan "doing" ranks high as a value too. Finally, individual value orientations may be shared by very different cultures. Friendship patterns, for instance, are similar in Russian and Arab cultures. An orientation toward the development of deep and demanding bonds exists in both.

One of Stewart's important contributions is that he talks about "assumptions" as well as about values. Values are a statement of what should be, they have a quality of "oughtness" to them. Assumptions, on the other hand, are basic beliefs or perceptions of reality (that the external world is physical and without a spiritual quality, for example) which lie behind values and which affect the way people behave. (Neither values nor assumptions refers to "preferences," as in food, clothing, etc., which are, nevertheless, very much a part of "culture" as the term is used in this manual. Stewart recognizes the ambiguity of these words and ideas; but he happily resists the temptation to create new jargon to deal with it.)

We may believe that technological progress is a good thing. That is a value. The value, however, does not reveal the assumption about man's relation to nature as discussed above -- that man is capable of mastering and exploiting nature according to his will. In many, if not most people, the assumption is unconscious, out-of-awareness, and it, therefore, comes as a surprise when nature responds to technology with ugliness and pollution.

The contradictions and dynamics of technological progress are, of course, not quite that simple. It is, nevertheless, a basic proposition of cross-cultural analysis that values and/or the assumptions on which they rest are often if not normally out of consciousness -- they may be just below the surface or deeply buried -- and have a powerful effect on the way we behave, think and respond to others. We begin learning these values and assumptions from the minute we are born. The function of culture and learning is to reinforce them as we grow to adulthood.

But culture is not capricious. It is a survival mechanism, one of the most effective humans have devised as they have evolved from the trees. It is a mechanism for the survival of the individual in the context of the strength of the group. But a price is paid. Loyalty, conformity -- the price of culture is the ethnocentric person. That too, of course, is oversimplified. Ethnocentrism is the primordial thrust. Culture flowers, elaborates, decorates, explains, provides the context for human fulfillment. These are impressive fringe benefits. However, the primordial fears and primitive needs are there and are woven into the basic cultural fabric of the group, regardless of its "culture" (in the aesthetic sense) and/or technological development.

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We can debate the great conscious value issues of religion, political ideology, economic and social structure. Still the assumptions and values which are buried beyond awareness in our everyday behavior are not accessible without special effort and are among the fundamental stumbling blocks to effective communication and human relations across cultures. Intercultural education and cross-cultural training provides a framework for that "special effort."

COMMUNICATION

Communication is central to the cross-cultural encounter.

One of the definitions of communication that specialists in the field like -- and so do we because of its simplicity -- is: "Communication is the sending of a message from a source to a receiver with the least possible loss of meaning." In that simple definition, however, lies one of the most pervasive, complex and fallible of human functions. Coming to grips with the pervasiveness of communication is particularly difficult. Edward Hall, in the Silent Language, argues that culture itself is "communication," in that culture may be viewed as a continuous process of communicating and reinforcing group norms.

If the description of the perceptual system advanced above is accurate, then Hall may be correct. Culture is communication, or put differently, everything communicates. The reception of any sensory data is communication in the sense that at a very minimum it tells us it is there. It also tells us much more, especially as we build our perceptual world, from mother and the breast telling us we are loved and can expect nourishment to the flag or religious symbol that reconfirms nationality or religious identity.

This becomes even clearer when we think of all the characteristics of culture: dress, the patterns of male-female, youth-age and economic class relationships, language, family structures, marriage customs, living styles, behavior patterns, manners, cognitive processes, etc. Out of these cultural characteristics there develops parallel to the linguistic code, a non-verbal system of communication which one might call a "cultural code."

The cultural code is more than simply non-verbal communication, which is associated with motions, gestures, body language, manners and the like. The cultural code is all -- with the exception of language -- that in the nexus of human interaction has meaning. Not doing something can often be as meaningful as some kind of action. In many Native American cultures, pure silence is immensely meaningful. Pure space has special significance in Japan. A failure to smile or to touch can communicate great meaning. Behavior communicates. The selection of dress and taste in music communicate. Teenage or youth culture in the United States is built on that kind of communication.

Unfamiliarity with the cultural code may result in disorientation. Culture shock in a new environment is due not only to identity anxiety, but also to the impact of trying to figure out and function

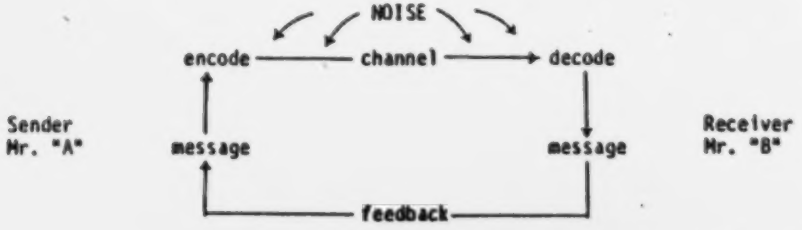
within a new and different cultural code. The sounds, smells and other physical attributes of a new environment provide a constant and heavy barrage of sensory data that must be filtered and categorized. When we are in unfamiliar territory, this "communication from the environment" is not so easily or automatically sorted because our system for selection is not organized to deal with it. Those categorizing decisions that in a home culture occur with little effort suddenly become major and often exhausting events.

Despite its seeming simplicity, therefore, communication is a relatively complicated process by which meaning is translated into a code (language), fed into a transmitter (the voice box), sent over a channel (air/space), picked up by a receiver (the ear), decoded (translated from language to meaning) and fed into the mind of the receiver. Many things often called "noise" or "static," can interfere with this process. A defect in transmission or receiving, an external distraction, or an internal distraction in the mind of the sender or receiver can produce "noise."

There are a number of built-in methods for counteracting these interferences. One is through redundance or repetition. Language and linguistic custom are structured so as to provide for the repetition or reinforcement of messages. (The English language is about one half redundant -- eliminate the underlined words, one-half of the total, and the message remains clear all the same.) Multiple channels may also be used; that is, communication through the other senses in addition to hearing. Signs, gestures, body movements (which are communicated through sight and are thus non-verbal) are a major part of communication. Touch communicates and in certain cases so do taste and smell.

Even more important is the feedback process, the response of the listener to the person sending the message. Feedback provides the speaker with an indication of whether the message has been received and received accurately. The effectiveness of communication is increased to the degree that it is a two-way process in which successive approximations of accuracy in getting meanings across are achieved. Communication specialists argue that exact communication is rare but that two-way communication enables us to get closer to exactness than one-way communication or talking "at" someone.

A simple model used in the communication field is:



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Mr. A sends Mr. B a message. It is in a code. It may be a linguistic code, verbal or written. It may be in the form of a picture or a symbol -- a smiling round face, for instance. It may be a grunt or a groan, a gesture, a frown, thoughtful silence or an almost imperceptible twist of the body. Someone who sends you a box of candy as a gift is sending you a message which is supposed to be repeated each time you taste the sweetness. The message may be "I love you," "I think you're nice" (even "I think you're sweet!") or some other sentiment. The message lies encoded in the chocolates.

The listener, or the recipient of the message, Mr. B., decodes it and responds. The response is "feedback." In intercultural communication, feedback is especially important since so much of what is communicated may be non-verbal, unconscious and/or invested with the special meanings of the cultural code of the culture group. Is eye contact prohibited or expected in communication? What does a smile mean or a flick of the head? Does a grasping of the arm or the knee of someone of the same sex constitute responsiveness or improper behavior? What does it mean when you increase or decrease the social distance in a conversation ... disinterest? ... belligerence? When the feedback process is confused by differences in cultural codes, there is a breakdown in the automatic clarification it normally provides.

The noise or interference factor overrides almost everything else in intercultural communication. People who work with foreign visitors see it vividly. Professional interpreters often have to spend more time interpreting the culture than they do the language. The visitors see children speaking to their parents in ways that would not be permitted in their own countries; they see old people separated from their families; they find they are called by their first names immediately upon being introduced to someone; they are not given enough to eat when they are guests for dinner. Take this last experience as an example. American hosts and hostesses tend not to force food on their guests. They may offer but then forget it if the visitor declines. In many cultures, the serving of food and eating of meals are important rituals with carefully defined behavior. The host presses as much food on the guest as possible, insisting over and over that she or he eat, while the guest is expected to refuse many times before giving into the host's blandishments.

Visitors in American homes often go hungry because the food is not offered again after their first refusal and they don't understand or cannot accustom themselves to the acceptability of asking that food be passed to them. They are encountering differences that are confusing and disturbing. Those differences become barriers in the effort to understand the new culture and in the development of valuable relationships. They interfere with communication.

More pertinent here, the child who never hears his own language or a positive identification of his culture in school, who uses body language differently from the teacher, who expects authority to be exercised differently, or who verbalizes in an unexpected manner is going to experience or create static in the communication process.

That static will make teaching and learning difficult, if not impossible. This, of course, is simply another way of saying that cultural factors may interfere with communication in the teaching/ learning process.

It might be asked why we place so much stress on differences and relatively little on similarities. There are very good reasons but first let's look at the differences in a little more detail. They fall into four categories: (1) customary behaviors, (2) cultural assumptions and values, (3) patterns of thinking, and (4) communicative style.

1. Customary Behaviors. One culture expects children to be quiet and defer to adults while another encourages them to express themselves and to be independent. One culture reveres the past and venerates ancestors; another focuses on living for the present; a third looks to and plans for the future realization of it's goals. One culture places great stress on kin, family loyalty and interdependence; another on becoming independent from family and on self-reliance. All of these result in customary behaviors. They determine how you behave toward parents, children, cousins and others or how you act out your feelings about the past, present and future.

2. Cultural Assumptions and Values. Behind the behaviors, of course, are the assumptions and values a culture group holds. If mine are violated or contradicted when I'm with people of different cultural backgrounds, it is very difficult for me to suspend judgment. My response is automatic and unconscious. Those contradictions and violations will raise walls through which it's hard for me to "hear" what is being said. I am making interpretations and giving meaning to the communication that fit into my value framework. There are flashes going off in my head and feelings running through my body that I cannot prevent.

3. Patterns of Thinking. At an even deeper level, cognitive patterns differ from group to group. These are relatively familiar to educators. Do people think deductively or inductively? Do they admit or deny emotion in their thought processes? Are they more intuitive or reason-bound? Are they sensitive to their environment (field sensitive) or do they shut out environment (field independent) when they think? It is going to be difficult to communicate with someone if I start with a concrete fact and build my ideas on it (inductive) and the other person is accustomed to starting with an idea and using facts to flesh it out (deductive). More heat than light may be generated by the clash of my facts and his or her ideas.

4. Communicative Style. Each culture has developed it's own communicative style. A gesture, a smile or a touch on the arm may add emphasis to a message or communicate special meaning, but that emphasis or meaning is not the same for all groups. Some cultures encourage a wide range of tone and volume in speech, others do not. Bodily display varies radically from culture to culture. People from northern climates tend to display less emotion, speak quickly, and touch less than people from southern climates. The distance at which people are comfortable when conversing varies; sometimes with marked effect. When you are accustomed to one style, encountering another can be confusing, disorienting or downright annoying. Languages, of course, reflect and/or have adapted to communicative style. When shifting to a second language, you may bring with you the communicative style of your first language. This may cause a negative reaction or discomfort in your listener that is distracting and serves as interference in the communication process.

Differences then are a cause of static, but they do not constitute something wrong with the communication system. Differences are inherent and natural but are perceived as the villain because we do not accept them as natural. In addition, we have not developed the skills to cope with them.

In basic communication theory, differences are seen as barriers while similarities provide the matrix in which communication is made possible. In pursuing effective communication the thrust is toward the identification of similarities. In intercultural communication, this is turned around. Differences are central and dealing with them is a fundamental cross-cultural skill. The argument that "we should emphasize our similarities rather than our differences" simply perpetuates cross-cultural communication difficulties. By failing to identify and appreciate differences at the outset, they are left in the path and unrecognized so that they almost inevitably become stumbling blocks. It is the ability to appreciate cultural differences that moves us along the culture learning continuum. Differences therefore constitute both the essence of cross-cultural learning and the medium of intercultural communication.

Much of what has been said so far may be summd up in three propositions:

1. We must be secure in and positively identified with our own culture.

2. We must be aware of the degree to which we are culturally conditioned.

3. We must respect and appreciate cultural differences encountered in others.

BRIDGING DIFFERENCES

Minority-majority relations are often complicated by difficulties in distinguishing confrontations with people who are overtly ethnocentric from encounters with those whose prejudices are more submerged or who simply follow instinctively their own cultural ways.

For instance, mainstream American culture tends to condition one to avoid entangling social obligations. This often results in denigrating one's personal role in making a gift, extending a service or

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doing something special for another person. This is felt to be considerate behavior because it relieves the other person of obligation. There is a tendency in Hispanic cultures to see these kinds of social obligations and exchanges as a natural and desirable part of social relationships. They are cultivated, not denied. Hispanics may feel annoyed or insulted when encountering this particular aspect of mainstream behavior, even though the intention is not to insult but to be especially considerate.

Dealing with prejudice tends to be political. You have to defuse and render powerless the prejudiced person. Behavior based on contrary cultural assumptions and values, on the other hand, is a different matter and may be approached through the communication process. Of course, no one thing nor any one person can solve the intercultural communication problems we all encounter. However, some specific guidelines and ways of approaching and responding to them do exist that can help the conscientious communicator bridge cultural differences.

Listening. It is often hard for people to believe that "listening" is a skill and that our failure to listen carefully contributes significantly to human miscommunication. The reasons for not listening are manifold. We are more concerned with what we want to say than with what is being said to us; we jump to conclusions before statements are completed; we hear "words" rather than "meanings" (often deliberately). We also make assumptions about the way other people think based on shared values and experiences, what the psychologists call "projected cognitive similarity." This is the basic unconscious belief that other people think and view the world the way we do. Within our own culture group this assumption is sufficiently accurate to offset in some degree bad listening habits. In cross-cultural situations, however, our usual listening behavior serves us poorly and more effective listening becomes critical. In the fifty or so multicultural workshops we have conducted, it has been our experience that, at the outset, all assumptions -- all assumptions -- about how the participants think and how they will behave must be discarded. It should be obvious too that speaking to someone in what is his or her second language requires particular concentration to pick up differences not only in inflection but in meaning. In intercultural communication skillful listening to the verbal and non-verbal messages without filtering them through our own system of values and expectations is an imperative.

So is perception checking. Our perceptions about the other person and about what is being said to us are imbedded in our own assumptions and values and in our expectations of the other person. Those perceptions must be checked. It is necessary to ask if what you think the other person said is accurate or if that which happens between you has the same meaning for him or her that it has for you. Our wish to control the interaction, to achieve what we want from it, may prevent us from pursuing this clarification or from seriously taking into account the different view we may discover.

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Seeking feedback is equally important. If it is fair to say, and we believe it is, that some degree of misunderstanding is always present in intercultural communication then the active quest for feedback becomes critical. In short: ask if you've been understood! That may sound like an oversimplification but it is not because the feedback-giving and receiving process is itself culturally influenced. The manner in which feedback is requested may not appear to be polite; there may be inflections or even appropriate gestures or facial expressions that must accompany the request if it is to be recognized for what it is. In Japan and many other Asian countries it is impolite to say "no." A request for feedback that requires a "no" answer may be more confusing than helpful and often fails to elicit the needed information. Asking for feedback can be emotionally risky. In view of your vulnerability in cross-cultural communication it may seem easier and safer to assume that you are being understood. Seeking feedback may often be a slow and frustrating process. The wise communicator knows, however, that untangling accumulated misunderstandings or, worse yet, living with them is far more difficult than engaging in the process of requesting immediate feedback while the communication is taking place.

Resisting judgmental reactions. As stated earlier, in intercultural communication your first perceptions of meaning are very likely to be inaccurate. Premature judgments or emotional reactions are often, therefore, quite disfunctional, stimulating the other person, more often than not, to defensive responses. Judging someone on the basis of words or behaviors which may either (1) have utterly different meanings for each of you or (2) be a function of culturally conditioned habits that have little reference to the immediate situation can have serious consequences. Suspending judgment while listening, checking perceptions and seeking feedback allows us to be more open to another's thoughts, ideas and feelings and reduces defensiveness in intercultural communication.

We have already stressed the importance of cultivating self-awareness, of being conscious, at least in the initial stages of a relationship, of your own behavior patterns, communicative style, operational assumptions and values, and patterns of thinking. One, of course, cannot and should not be continuously self-conscious in relationships with other people. A periodic re-examination of one's cultural nature, however, is beneficial.

Taking risks. In order to open channels of communication with another person, we must often take emotional risks -- like asking for feedback or saying something personal which leaves us vulnerable to a hurtful response. In doing so, we have to trust the other person not to exploit our vulnerability. As usual, the significance of this factor is intensified in intercultural relations. Cross-cultural learning and intercultural communication take place best where participants have established enough trust to permit some exposure of themselves.

In dissecting the process of communication our intention is not to make it seem mechanical. Communication is a transaction between complex human beings in which each affects the other and the nature of the interaction each step of the way. Communication is a creative and highly intuitive act of discovery. It can be made more comprehensible and accessible to change, but it cannot be reduced to a set of simple axioms or prescribed behaviors.

CONCLUSION

It is our belief that it is from within this nexus of human interaction that the clash of cultural differences reverberates through society. And it is here that teachers and teacher trainers must look for answers as to how they can most effectively meet their responsibilities as educators in a multicultural society.

Embedded in each of us is a pervasive and controlling perceptual system which is heavily conditioned by our cultural experience but which is largely unconscious. Until we become aware of that fact and its implications for our behavior, we remain at the mercy of being so conditioned. Formal education, of course, is one of the means by which we liberate ourselves. But experience shows that education alone is insufficient to the task. We must look to the more specific processes of intercultural learning to find a set of guideposts for more accurately measuring and, indeed, promoting the progress of both ourselves and our students toward multiculturalism.

Moving along the intercultural learning continium exposes us where we are most vulnerable -- in our sense of self or identity. Identity is nurtured within the context of culture and is continuously reinforced by it. When these cultural reinforcements are removed or when this cultural identity is threatened or denied, the individual may be deeply affected. Members of minority culture groups struggle to find themselves in a society in which the dominant culture disaffirms them or their group. Others may experience disorientation or culture shock in the encounter with those who are different or "foreign." As a result, the difficulties which are normal to cross-cultural relations are aggravated. The antidote is the expansion of identity through culture learning and the development of skills in intercultural communication and cross-cultural human relations.

We have sought here to provide a framework within which the theoretical dimensions of intercultural communication and cross-cultural human relations can be translated into conceptual tools useful to the teacher and teacher trainer in multicultural education. In the chapters that follow we will examine multicultural education both historically and practically and show how the conceptual tools are embodied in cross-cultural training and how they may be applied in the classroom to further the aims of multicultural education.

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Curriculum and Materials

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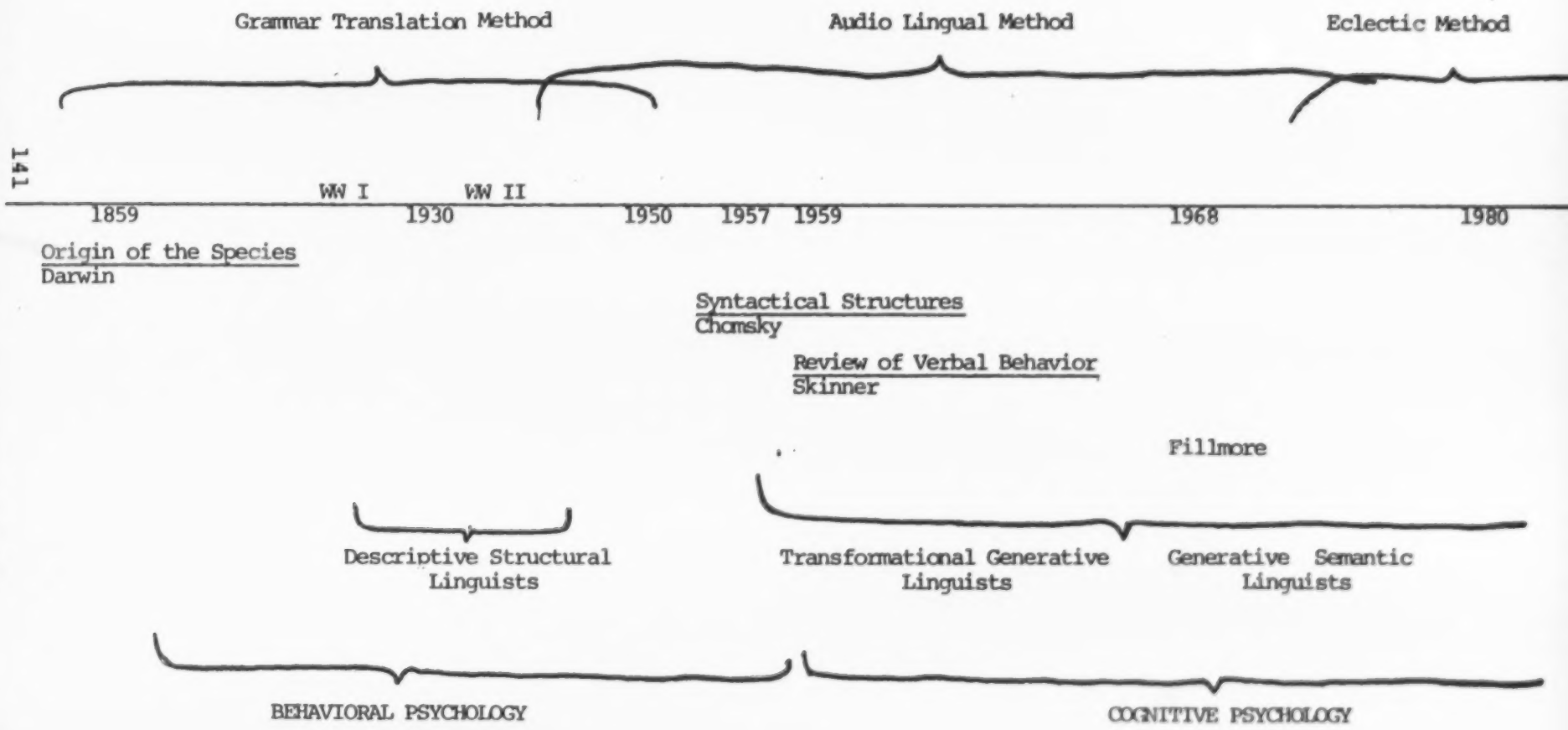
THE EVOLUTION OF LANGUAGE INSTRUCTION



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Language Learning Quiz

How much do you know about the process of language acquisition? Indicate whether the following statements are true or false.

1. To learn a language we must first learn its grammar. _____

2. One can just pick up the grammar from living in the country where the language is spoken. _____

3. A language system is logical. _____

4. Language learning is primarily a matter of learning vocabulary. _____

5. Language learning is primarily a translation process. _____

6. One should learn a language as a child does--- by imitation. _____

See answers on page 195

COGNITIVE STYLES

FIELD-DEPENDENT

PERCEPTION IS STRONGLY DOMINATED BY THE OVERALL ORGANIZATION OF THE PREVAILING FIELD. THEIR GLOBAL QUALITY OF PERCEPTION IS CHARACTERIZED BY A RELATIVE INABILITY TO PERCEIVE PARTS OF A FIELD AS BEING DISCRETE UNITS.

FIELD-INDEPENDENT

PERCEPTION OF ITEMS AS MORE OR LESS SEPARATE FROM THE SURROUNDING FIELD, RATHER THAN FUSED WITH IT.

FIELD DEPENDENT INDEPENDENT

PERCEPTION IS NEITHER PREDOMINANTLY FIELD-DEPENDENT NOR FIELD-INDEPENDENT.

CURRICULUM MATERIALS RESOURCES FOR BILINGUAL EDUCATION

The following is by no means a detailed listing of available resources, but they can be considered key sources through which may be obtained further information, listings, and contacts for curriculum materials in bilingual education.

Title VII ESEA Network Agencies:

National Clearinghouse for Bilingual Education
1300 Wilson Boulevard (800) 336-4560 Toll free
Suite B2-11, (703) 522-0710
Rosslyn, Va. 22209

The National Clearinghouse provides information products which can assist in the education of minority culture and language groups. It also has a computerized Data Bank which can search out and list specific resource agencies, publications, research abstracts, etc.

National Materials Development Centers

This is a network of centers funded under Title VII serving the needs of specific language groups in developing curriculum materials. A complete listing of currently funded NMDC's can be obtained by contacting your project officer or any Title VII Network Agency.

Evaluation, Dissemination and Assessment Center
Lesley College (617) 492-0505
49 Washington Avenue
Cambridge, Ma. 02140

One of many funded in each region in the U. S. Catalogs of current publications available for various language groups are available on request. Referral to other sources to meet specific needs is also available. EDAC's are generally responsible for pilot testing of new curriculum materials, their final publication, and dissemination.

Other Agencies

Ethnic Heritage Studies Clearinghouse (303) 492-8154
855 Broadway
Boulder, Colorado 80302

Purpose: To identify, assemble, analyze, and catalog Title IX products and other ethnic studies materials, and to identify and inform potential users of these materials.

Center for Applied Linguistics
National Clearinghouse for Indo-Chinese
3520 Prospect Street (800)424-3750 Toll free
Washington, D.C.

This center has information on Hmong, Laotian, Vietnamese and Chinese language materials.

PUBLICATIONS DEALING WITH SELECTION AND EVALUATION OF BILINGUAL CURRICULUM MATERIALS

Bilingual Education Teacher Handbook: Strategies for for the Design of Multicultural Curriculum.

EDAC, Lesley College
49 Washington Avenue
Cambridge, Ma 02215

Evaluating Bilingual Education Programs,

Bernard H. Cohen, Teaching Resources Corporation
50 Pond Park Road
Hingham, Ma. 02403
"Evaluating Curricular Materials" (Chapter 10)

A Guide to Culture in the Classroom,

Muriel Saville-Troike, National Clearinghouse for Bilingual Education
1300 Wilson Boulevard, Suite B2-11
Rosslyn, Va. 22209

Instructional Materials Selection Guide,

Bilingual/Bicultural ESL. National Assessment and Dissemination Center
5151 State University Drive
California State University
Los Angeles, Ca. 90032

Minorities in Textbooks: A Study of their Treatment in Social Studies Texts,

B. Kane, Quadrangle Books, Inc.
12 East Delaware Place
Chicago, Ill. 60611

This 1970 study illustrates how criteria such as exclusion, validity, balance, realism, etc. can be applied in evaluating materials for classroom use with respect to racial and/or cultural group treatment.

Resources in Bilingual Education: Guide to Publishers and Distributors Serving Minority Languages,

National Clearinghouse for Bilingual Education
1300 Wilson Boulevard, Suite B2-11
Rosslyn, Va. 22209

Criteria for the Selection of Instructional Material for the limited English Speaker

_____ The material reflects the universality of human feelings and needs.

_____ Vivid and realistic illustrations complement the content and are appropriate to the reading level.

_____ Stories are realistic, well written, and spark an interest in the reader.

_____ Reading level and interest level correspond.

_____ Positive characters are presented with whom the specific language minority child can identify, thus making him proud of who he is and helping the Anglo child to understand and respect other cultures.

_____ The text avoids any suggestion that the target culture has improved because of contact with the North American Culture.

Language

_____ Names and words written in a language other than English are spelled correctly and used appropriately.

_____ Colloquialisms and/or slang are used correctly within the context of the dialogue and are appropriate for the person speaking.

_____ Broken English is not used as a device to demean or stereotype.

Authenticity

_____ A story written in the native language is also native to the culture and not a translation of an English story.

_____ The text presents the language minority's heritage and history from the particular culture's point of view, not from the Anglo perspective.

_____ The material does not focus upon what the target culture lacks without discussing what it has.

_____ In making comparisons between cultures, no one culture is considered the "acceptable norm", implying the inferiority of another.

_____ Political questions are not only evaluated from an Anglo establishment viewpoint.

_____ Progress is not only evaluated on the basis of technological change. (This tends to be our measure of the worth of other cultures).

_____ Stories are relevant to the student's tradition with credible urban or rural settings.

Stereotypes

___ Illustration of face, figure or setting are not stereotypical. (Are the people shown to be"exotic" with"wonderfully strange" customs?)

___ Clothes, appearance, speech, manners, action etc. do not lead to generalizations. (Who in the story are the leaders? Who are the followers? Who are the characters with ideas and initiative?)

___ Ordinary language minority characters are depicted as worthwhile individuals,not as second class citizens.

___ Females play significant roles other than the usual stereotypes.

___ Value judgements about women are not made solely in regard to their prettiness, sweetness, attractiveness to males, and ability to cook and produce babies.

___ Evaluative terms are not used to characterize the target cultures' behavior or their land. (i.e. "backward" or "underdeveloped" country, "primitive" behavior)

LANGUAGE ASSESSMENT INSTRUMENTS

Language Proficiency

1. Michigan Oral Language Productive Tests - Conceptual Oral Language Test (COLT)(PK-1). The test is in English. It assesses the pupil's ability to solve problems and to think in terms of basic concepts in mathematics, sciences, and social studies. The student responds non-verbally by explaining his answer in standard English. The discrepancy between the non-verbal and verbal score indicates the degree of the pupils, handicap in oral production of standard English. This instrument covers differentiation, classification, seriation, and analogies. Published by: American Council on the Teaching of Foreign Language Materials Center, 62 Fifth Ave., New York, N.Y. 10011.

2. Oral Language Evaluation (OLE) (K-1). This test measures oral proficiency in English and Spanish by using four pictures to solicit responses which are recorded according to the complexity of the structures. Published by: D.A. Lewis Associates, Inc. 7801 Old Branch Ave. #201, Clinton, Maryland, 20735.

3. Bilingual Syntax Measure (BSM) (K-3). The test evaluates grammar structures in English and Spanish. Oral in nature, it uses illustrations that are within a child's frame of reference. Emphasis is on syntax,not on pronunciation or culturally biased vocabulary items. It is suitable for placement as well as summative and formative evaluation. Published by: The Psychological Corp., 757 Third Ave., New York, N.Y., 10017.

4. Language Assessment Scale (LAS) Level I (K-6). This test measures oral proficiency in English and Spanish, phoneme production, ability to distinguish minimal sound pairs, oral syntax comprehension, vocabulary, oral production and ability to use language for pragmatic ends.

LAS Level II (7-12). This test measures all of the skills included in LAS Level I, with the addition of writing. Published by: Linguametrics Group, P.O. Box 454, Corte Madera, California, 94925.

5. Shutt Primary Language Indicator Test (SPLIT) (K-6). The purpose of this test is to determine a student's primary operational proficiency in English and Spanish. The content covers listening comprehension, verbal fluency, reading comprehension, and grammar. Published by: Webster/McGraw-Hill Co., 1221 Ave.of the Americas, New York, N.Y., 10020.

6. Stanford Spanish/ English Oral Proficiency Test (1-8). The purpose of this test is to measure bilingual proficiency in Spanish and English. Two subtests cover vocabulary (by domain test) and grammar (production test). Published by: Stanford Center for Research and Development in Teaching, Stanford University, Stanford, California, 94305.

7. Language Assessment Battery (LAB) (K-12). The test is in English and Spanish and identifies children who cannot participate effectively in English and determines if those children can better participate in the learning process in Spanish. There are two batteries, one in English and one in Spanish. They cover listening, speaking, reading and writing in three levels of difficulty. Published by: Houghton Mifflin Co., 777 California Ave., Palo Alto, California, 94394.

8. Spolsky Language Test/Dailey Language Facility Test (PK-Adult). These are oral language tests which give a profile of the child's ability to understand the English or Spanish language when spoken, plus his ability to respond and converse in the English or Spanish language. As a result of these tests, a student is classified as either proficient in the English language, or of limited English proficiency. The Spolsky is used for initial identification, and the Dailey Language Facility Test is used for evaluating the student's progress in developing English language proficiency. Published by: Arlington Corp., 801 N. Pitt Street, #701, Alexandria, Va. 22314.

9. Ilyin Oral Interview Test (IOI) (Secondary and Adult). This test evaluates English comprehension and oral production only. It identifies those students who can answer questions with correct content or information but who use incorrect structure. It is correlated with STEL. Published by: Newbury House Publishers, Inc., 68 Middle Rd., Rowley, Ma. 01969.

10. Comprehensive English Language Test for Speakers of English as a Second Language (CELT) (9-16,Adults). This test measures English language ability in non-native speakers. It is useful as a placement test in ESL programs and can be used as a measure of course achievement covering listening, structure and vocabulary skills. Published by: Webster/McGraw-Hill Co. (sec. #5).

11. Structure Tests: English Language (STEL) (9-12,Adults). This test can be used with the IOI to determine English competencies both orally and in structure. Structure is evaluated by multiple choice items and scored with a key. Published by: Newbury House Publishers, Inc., 68 Middle Rd., Rowley, Ma. 01969.

12. Basic Inventory of Natural Language (BINL) (K-Adults). This test assesses natural language speech production in one or more languages. Scales include: 1) average sentence length, 2) average level of complexity, and 3) fluency (total number of words). Published by:CHECpoint systems, 1558 N.Waterman Ave., Suite C, San Bernardino, Ca., 92494.

13. Bilingual Vocational Oral Proficiency Test (BVOPT)(Adults). This is a test of English language proficiency which measures listening and speaking skills used in bilingual vocational training. It is innovative in that it includes four entirely different types of test questions: 1) Question/Answer, 2) Open-ended Interview, 3) Elicited Imitation, 4) Imperatives. Published by: Melton Peninsula Inc., 111 Leslie Street, Dallas, Texas, 75207.

LANGUAGE ASSESSMENT INSTRUMENTS

Language Dominance

1. Crane Oral Dominance Test (PK-3). This test can be administered in English, Portuguese, Italian, or Spanish. It determines the language in which the pupil thinks (internal language) by examining remembered word pair sets in Spanish and English. These analyses are taken as measures of language dominance, bilingualism, or the need for training to function in either language. The student is given sets of four words alternating in Spanish and English and the student is asked to recall as many of the words as possible. Published by: Crane Publishing Co., 1301 Hamilton Ave., Trenton, New Jersey, 08629

2. James Language Dominance Test (K-1). This test in Spanish and English assesses the language dominance of kindergarten and first grade Mexican-American children. Forty visual stimuli are designed to yield a measure of the child's language dominance or bilingualism in production and comprehension. The test also incorporates a mechanism that allows for dialectical and phonological variations. Published: by Learning Concepts, 2501 N. Lamar Blvd., Austin, Texas, 78705

3. Spanish/English Dominance Assessment Test by Bernard Spolsky (1-2 grades). This test classifies the dominant language by combining a series of questions about the child's language experience with word availability questions and a taped 3-minute sample of the child's speech in each language. Published by: ETS Test Collection, 1947 Center St., Berkeley, California, 94704.

4. Short Test of Linguistic Skills (STLS) (2-8 grades) Parallel forms of this test are available in English, Arabic, Chinese, Greek, Italian, Japanese, Korean, Filipino, Polish, Spanish and Vietnamese. It tests competence in the four linguistic areas: listening, speaking, reading and writing, indicates competence in English, as well as in the child's native language, and determines which is the dominant language of the two. Published by: Board of Education Multilingual Unit, Dept. of Research and Evaluation, 2021 N. Burling St., Chicago, Illinois, 60614.

5. Dos Amigos (ages 5-14). This test evaluates language dominance in both English and Spanish. Administered individually and orally, the examiner must be bilingual. The test is comprised of two lists: one of 85 English stimulus words and their opposites and a similar one of 85 Spanish stimulus words and their opposites arranged in ascending order of difficulty. Published by: Academic Therapy Publications, 1539 Fourth St. P.O. Box 899, San Rafael, California, 94901.

READINESS AND ACHIEVEMENT TESTS

1. Metropolitan Readiness Test (K-1). This test in English evaluates the development of cognitive skills which are important in early reading and mathematics learning. It comprises two levels. Level I contains auditory memory, rhyming, letter recognition, visual matching, school language and listening, and quantitative listening. Level II contains beginning consonants, sound letter correspondence, visual matching, finding patterns, school language, listening, quantitative concepts and quantitative operations and copying. Published by: The Psychological Corporation, 757 Third Ave., New York, N.Y., 10017.

2. Stanford Early Achievement Test (SESAT) (K.1-1.8). This test can be administered in English, Spanish or Navajo. It measures the students' understanding of reading and mathematics. There are two levels to this test. Level I consists of four subtests: the environment, mathematics, letters and sounds, and oral comprehension. Level II includes the four subtests from Level I and adds word reading, and sentence reading. There are Chicano and Puerto Rican versions available. Published by: The Psychological Corporation, 757 Third Ave., New York, N.Y., 10017.

3. Spanish Curricula Development Center (SCDC) Criterion-Referenced Achievement Tests (1-4). This is a series of unit achievement tests for each of Dade County Public Schools' five curriculum areas in Spanish-English bilingual programs: English and Spanish language arts vernacular, science/math, social science fine arts, and Spanish as a second language. Published by: Dade County Public Schools, 7100 N.W. 17th Ave., Miami, Florida 33147.

4. California Achievement Tests, 1970 Ed. (CAT-70) (26). This instrument measures achievement in mathematics reading and language and provides an analysis of a child's learning difficulties. A Spanish version is available. Published by CTB/McGraw-Hill, Del Monte Research Park, Monterey, California, 93940.

5. Comprehensive Test of Basic Skills (K-12). This test can be given in English or Spanish. The test measures achievement in mathematics and language and provides an analysis of a child's learning difficulties. The test consists of 3 sections: Reading, Arithmetic, and Language. It assesses reading vocabulary reading comprehension, arithmetic reasoning, arithmetic fundamentals, and mechanics of English and spelling. Published by: CTB/McGraw-Hill, Del Monte Research Park, Monterey, California, 93940.

ASSESSMENT RESOURCES

1. Assessment Instruments in Bilingual Education: A Descriptive Catalog of 342 Oral and Written Tests.
   Center for Bilingual Education, Northwest Regional Educational Laboratory.
   National Dissemination and Assessment Center. California State University, Los Angeles, 5151 State University Drive, Los Angeles, C.A. 90032

2. The EDAC Test Collection Catalogue: A Description of Tests for Use in Bilingual Education Programs, by Lynn Wolfsfeld.
   Lesley College EDAC, 49 Washington Avenue, Cambridge, Mass. 02140 (617-492-0505)

3. If you need further information on other language tests call or write Gabriel Valdes, John Kandarakis, or Cathaleen Brawer at the Department of Education, Knott Bldg., Tallahassee, Florida 32301 (904-487-1636)

4. AIDS (Alternative In Data Services)
   Director of Research Development and Evaluation Intercultural Development Research Association 5835 Callaghan, Suite 350 San Antonio, Texas 78228 (512-684-8180)
   Provides computerized scoring of Language Assessment Scales (LAS) test.

Criteria for Selecting Language Proficiency Assessment Instruments for the Limited English Speaking Students

_____ 1. The instrument is short and requires little ability to follow directions.

_____ 2. The instrument can be administered by the teacher or aide rather than by a stranger in the classroom.

_____ 3. The results are immediately usable by the teacher in evaluating the children's progress and in making appropriate adjustments in grouping.

_____ 4. The responses contain additional data for more detailed linguistic analysis at a later time.

_____ 5. Ideally, the test should also be standardized and used with other groups of children for comparative data.

_____ 6. Speech samples are taped so the teacher can record the errors quickly, and so that the recording can be compared with child's pronunciation at the end of the year.

_____ 7. The instrument measures both recognition and production of the sound system in both languages.

_____ 8. The instrument measures acquisition of common grammatical elements in both languages.

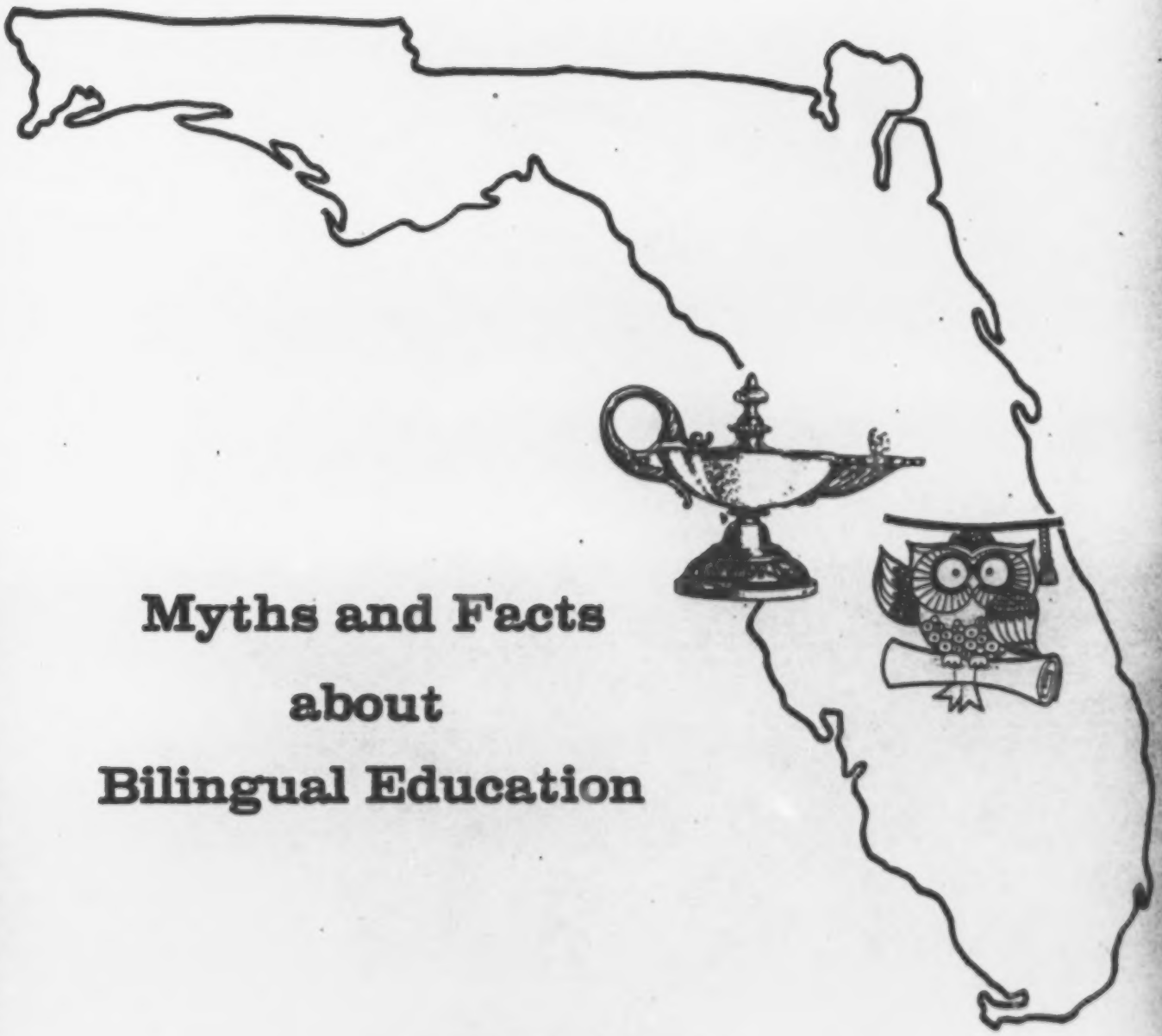
_____ 9. The instrument measures a representative lexicon in both languages.

_____ 10. The instrument measures not only language skills the student has not mastered but also assesses what the student can do in the language, and his command of communicative functions.

_____ 11. The test takes into account the sociolinguistic makeup of the home: what languages are spoken there, for what purpose, by whom, and what attitudes are expressed toward each language and their speakers.

_____ 12. Place of origin of the parents is also taken into consideration as well as the number of years the family has been in the United States and their socioeconomic status.

_____ 13. The test should not be administered during the child's first week of school.



Myths and Facts about Bilingual Education

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Bilingual education
A better way of learning English

by Dr. Tran Trong Hai

One of the frequent objections to bilingual education is that while the non-English speaking child needs all the time he has in school to learn English fluently, bilingual education takes away at least half of the precious time needed for English instruction. Thus, the objection goes, it retards the process of learning English and as a result, the child is still behind in both academic and English abilities.

This objection proves to be an unfounded misconception about bilingual education. Advocates for bilingual education have convincingly argued against this misconception. Their arguments are based on what we know about the cognitive and affective development of the child.

However, the most eloquent evidence against the above objection is found in the report of the results of the Rock Point Bilingual program. Lillian Vorih and Paul Rosier (TESOL Quarterly 12.3 (Sept. 1978): 263-269) report that at Rock Point Community School in New Mexico, students in the bilingual program achieved a much higher level in English reading than those attending "monolingual English programs with established TESL curricula."

A Comparison of Rock Point student total reading achievement with that of students at Bureau of Indian Affairs control schools are shown in Figures 1 and 2.

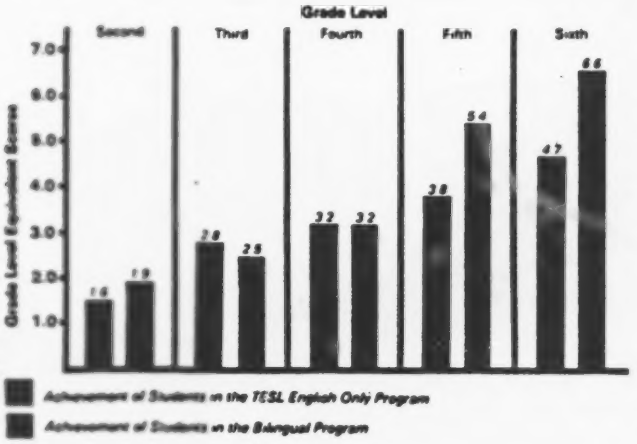
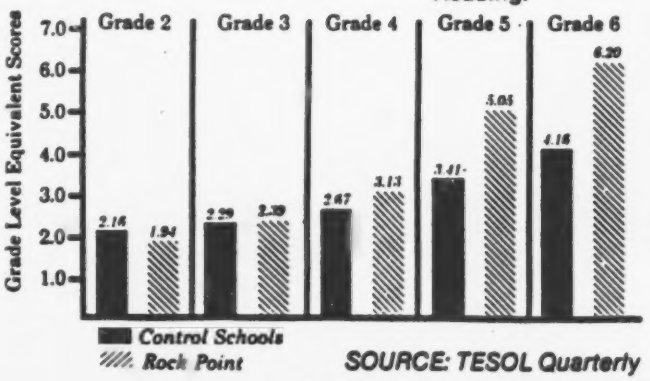


FIG. 1 A comparison of the achievements of students taught in TESL only with the achievement of students taught in the Bilingual Program in English Reading.

FIG. 2 A comparison of Rock Point student achievement with the achievement of students in BIA Control school in English Reading



SOURCE: TESOL Quarterly

The difference between the achievement of the two groups of students is negligible at second, third and fourth grades. In other words, one cannot draw any decisive conclusion on the advantages of bilingual education by comparing student achievements at the early grades.

Bilingual programs have a long-term effect on student achievement, and it is not apparent until the fifth and sixth grades as the above tables show. At these grades the Rock Point children scored at least 1.6 grade-level-equivalent years higher. These results show that bilingual education can form a firm foundation during the student's formative years. On such a firm foundation of cognitive and affective development, the student can and will flourish and achieve better. This fact also serves to refute the establishment of bilingual education for only from kindergarten to third grade.

With this evidence from Rock Point, opponents to bilingual education ought to revise their position. It should also revive and strengthen faith in bilingual education. For those of use whose children are in bilingual programs, it is reassuring that not only has the right thing been done for the children, but they have also been given quality education.

Dr. Hai is education specialist for the Lau Center.

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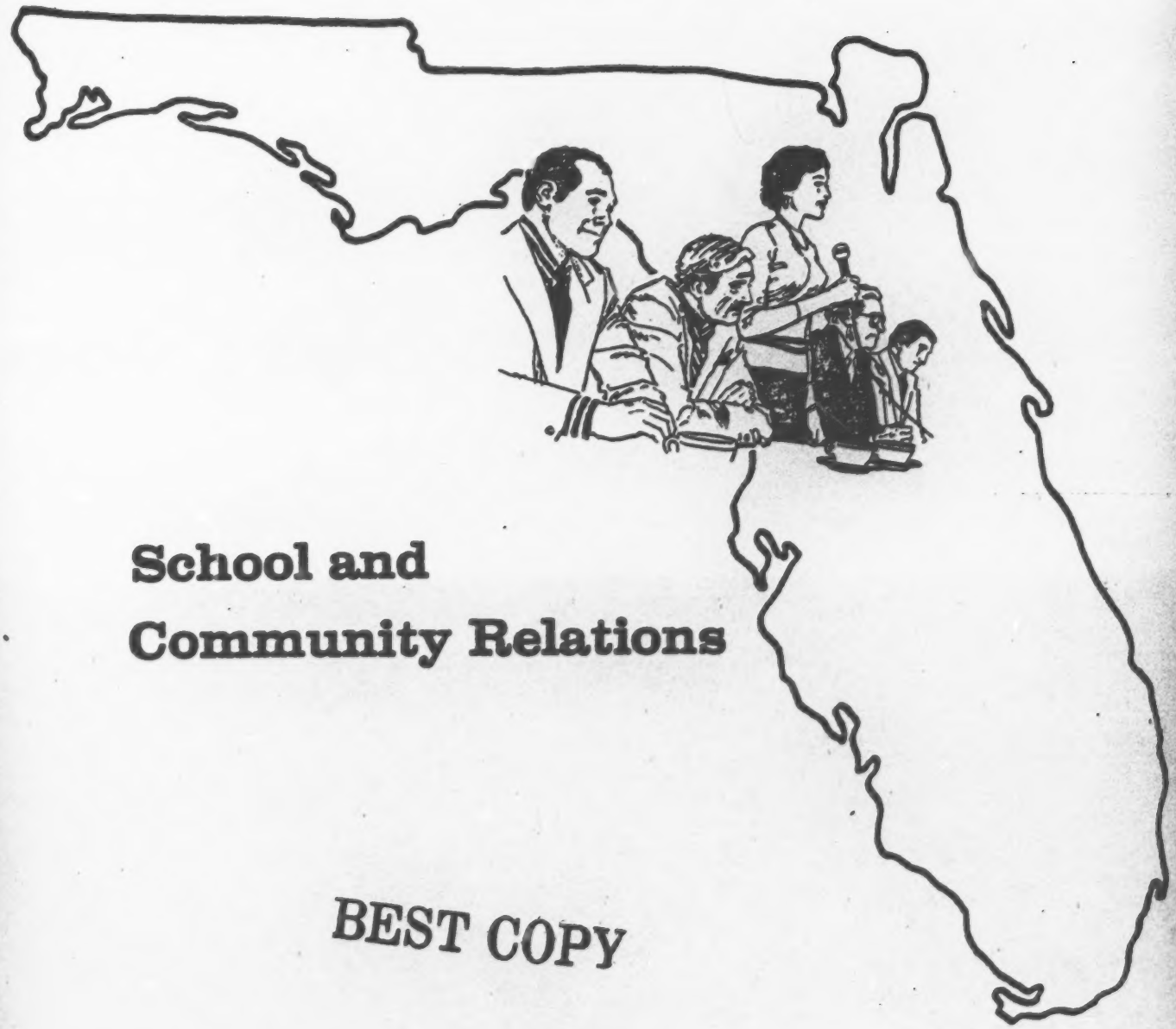
MYTHS AND FACTS ABOUT BILINGUAL EDUCATION

MYTH	FACT
I. By promoting separatism, bilingual education will destroy the fabric of American society.	There is no evidence or documentation in support of this statement. Countries all over the world rich in cultural resources have understood the mark of a truly educated individual to be one who can communicate beyond linguistic and cultural barriers. Bilingual education promotes this type of communication.
II. Children do not learn English in bilingual education programs.	A monograph by Rudolph Troike summarizes the results of research on U.S. bilingual programs during the first ten years of bilingual education. The findings show that bilingual education works significantly better than monolingual programs for limited and non-English speaking students in the acquisition of the English language. Vorih & Rossier ('78), studied the Rockpoint bilingual program in New Mexico and found that students in bilingual programs achieved a much higher level in English reading than those in monolingual English programs. Numerous studies: Gaarder ('65); Legarreta ('79) and Rossier & Farella ('76) among others show the same trend.
II. ESL approaches lead to more rapid English acquisition than does bilingual education.	Increased knowledge in one's national language forms a cognitive base that facilitates rather than retards second language acquisition. Studies by Modiano ('68,'74), Pearl & Lambert('74), Skutnabb-Kansas ('77) and Fisher & Cabello ('78) support the above statement. (transference of learning).
V. Since immigrants previously had to learn English in order to be assimilated into American society, L.E.P. children today should be taught exclusively in English.	The pattern of the past in most American public schools was to treat all children equally regardless of their ethnic origins forcing them to conform at the expense of their individual needs.

	MYTH	FACT
IV.	(Con't)	Ethnicity was largely ignored in the construction of school programs and curricula. The needs for and purpose of education of previous immigrants should not be equated with those of recent immigrant arrivals. A particular goal of public schools today for the limited and non-English speaker is to develop a more effective and "humane" one-way bridge to English. If we do not expect the Anglo child to enter the school institution and begin his process of learning in [illegible]terial that is outside his listening and speaking vocabulary, then we should not expect this of the non-English speaker. Eleanor W. Thonis, an expert in the field of bilingual education, states that "the best predictor of success in a second language is success in the first language".
V.	Bilingual education programs serve and are supported only by Hispanics.	Bilingual education is supported by all who believe in a wholistic and humanistic approach to learning, and by those who agree with the report of the President's Commission on Foreign Languages which disclosed the "scandalous incompetence" in foreign languages in the U.S. Besides Hispanics, bilingual education serves various language minority groups such as Haitians, Vietnamese, Greeks, Arabic, French, German and Korean to mention a few.
VI.	Bilingual education is an employment program for minorities.	Bilingual education does not seek to replace Anglo teachers, rather train them in the techniques of meeting the needs of L.E.P. students, thereby clarifying the emerging role of teachers of multicultural education. Additionally, bilingual education increases parental involvement by their employment in our school systems. And lastly, the economic sector of our economy will be enhanced if L.E.P. students are trained to be qualified in our occupational institutions.

MYTH	FACT
VII. L.E.P. students are never mainstreamed from bilingual programs.	In most instances throughout the nation and generally in Florida, due to the specificity of the curriculum content matter in the secondary schools qualified bilingual teachers are harder to find. Therefore, Bilingual Curriculum Content and Transitional Bilingual Basic Skills are usually only offered until the sixth or ninth grade. Consequently, a secondary student will receive intensive ESL only until mainstreamed into the regular program.
VIII. As a result of the Civil Rights Movement, bilingual education programs were developed to appease minorities.	The Bilingual Education Act of 1968 was enacted as part of the Elementary and Secondary Education Act of 1967. The purpose of the Act was to provide for equal educational opportunity for children with limited English speaking ability, not preferential treatment of minorities.
IX Bilingual education causes segregation of minority students.	Even in the case where limited English proficiency students are enrolled in programs of intensive English as a Second Language or Transitional Bilingual Basic Skills, it is required by law that they be integrated, at least for part of the day, with the non-minority school population in such subjects as Art, Physical Education and Music.
X. Bilingual teachers are not proficient in English.	Bilingual teachers (not inclusive of bilingual aids and para-professionals) must be fully certified for the assigned grade level or subject area. Therefore, the teacher of bilingual/bicultural education has the same quality academic preparation as any other teacher of subjects at comparable levels.Colleges and Universities throughout the U.S. are now expanding bilingual programs to a graduate level in their preparation of teachers. A goal of the teacher training programs at the higher institutions is to improve the prospective bilingual teachers' proficiency in listening, speaking, reading and writing in both English and the target language.

MYTH	FACT
. There is no research which proves that bilingual education works.	A multitude of studies have been conducted concerning the effectiveness of bilingual education. The results of the majority of these studies have shown that bilingual education does in fact facilitate learning. Obviously, further and longitudinal research needs to be undertaken in order to better document the findings. Current studies specifically in the field of bilingual education are found in such professional publications as National Clearinghouse for Bilingual Education; Intercultural Development Research Association; American Council on the Teaching of Foreign Languages; The Journal of the National Association for Bilingual Education, and E.R.I.C., to mention just a few.
I. Parents do not want their children in bilingual education programs.	The Supreme Court case of Lau vs. Nichols clearly demonstrates that it was the concern of a group of parents seeking equality in education for their children that revolutionized the field of bilingual education in our school institutions. Since Lau, the introduction and strengthening of bilingual education programs in school districts under court jurisdiction has continued due to the perseverance of parents who pursue bilingual education programs for their children.



School and Community Relations

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Mrs. Chung is a recent immigrant from Taiwan. She and her two children have just joined her husband who has been living in the U.S. for about a year. The family speaks no English. John, the seven-year-old, is starting in a special first grade class in public school. Ginny, the three-year-old, is enrolled in the child care center while Mrs. Chung works part-time in a "sewing factory" where many women like herself stitch dresses and other wearing apparel for local fashion designers. Her pay is relatively low with no fringe benefits,but she considers herself fortunate to have employment at all since she cannot speak English. Without knowing any more than this about Mrs. Chung, jot down some of the concerns you think she might have. What does she want for her children? What does she want or expect from the schools?

How do you think Mrs. Chung will answer these questions:

SAMPLE QUESTIONNAIRE

Mother Father (circle one) Name of child:_____

Place of birth:_____ Sex: _____

How Long in U.S.:_____ Age: _____

1. When your child grows up, what kind of adult do you want him or her to be? Living where? What kind of friends? Speaking mostly Chinese or English? Married to a Chinese?

2. What do you think we should be teaching your child in school?

3. What are the most important things we can teach your child that you can't?

4. What things do you teach your child at home that you want us to reinforce?

5. What values do you want your child to retain, even if they are different from those of the American culture?

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Mrs. Chung's answers:

1. When Ginny grows up I definitely want her to go to college. It would be very good if she would be a doctor or a highly paid professional. I would like her to stay in Chinatown to be near me so she can help me translate. Her friends can be of any race but they should all be of the best moral upbringing. She should speak both Chinese and English fluently and definitely marry a Chinese. Otherwise, I would not be able to converse with my son-in-law. Besides, I do not approve of interracial marriages.

2. Discipline should be taught in the schools. Also, teach her to be respectful. Her brother attended schools in Hong Knog and he has learned to be respectful. Also, I want Ginny to learn how to sew. Clothes are too expensive to buy.

3. I lack the skill to teach Ginny how to read and write in English. It is very important that you teach her English, but it is equally important that you help her learn more about the Chinese culture and language. I do not want her to give up her heritage. I want her to understand and love her own culture.

4. I try to teach her to be polite. She also must learn there is a time and place for everything. My husband and I both have to work long hours and we need the children to help clean up and do things around the house. Good manners are important.

5. The Chinese culture, of course. We want our children to show respect for their family and always to love and support their family. We don't want them to be disrespectful or dishonest. We want them to value education, to celebrate Chinese holidays, to speak the language, and to be proud of their ethnic heritage. They should retain the virtue of patience. We are not used to American values, but sometimes Americanized children seem to have too much freedom. When they grow up, Americans leave their parents, and this is not good. However, American children are very strong and they are independent in thinking and doing what they want. They are not intimidated easily. There is much we can learn to value from American society, but I feel it is important to teach my children the traditional virtues of the Chinese-loyalty, filial piety, honesty, love, brotherhood, and peace.

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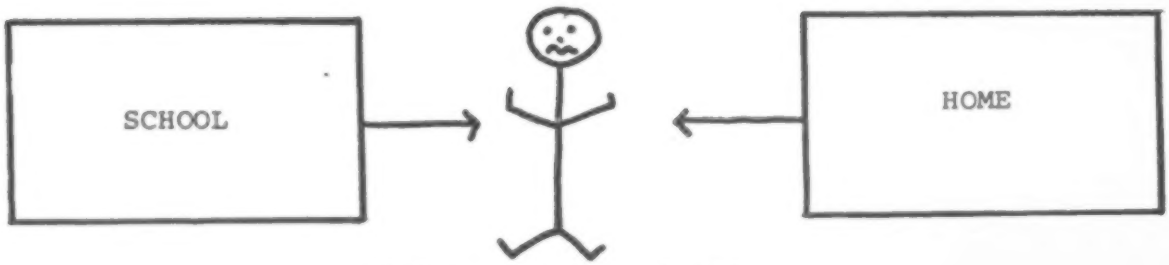

Values do not coincide
CONFLICT

1. English is spoken
2. Low expectation of teacher
3. Certain behavior accepted

1. Native language
2. High expectation of parents
3. Other behavior accepted

COOPERATIVE MODEL

The child ceases to be at the center of conflicting forces. The school accepts children as they are, with their own traits, their formative experiences, and their culture. The school works with the child not as part of an isolated entity but as a sociological unit.

1. Cultural differences are accepted.
2. The school and home work cooperatively.
3. When students come to school and they know they will be accepted, they will be able to consider themselves valuable human beings which is the first step toward fruitful educational formation.
4. Self-assured about themselves, they will be able to accept the cultures of others and to absorb, of their own volition, what other cultures can offer.

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SAMPLE QUESTIONNAIRE
FOR VIETNAMESE PARENTS

1. I would like my child to learn more

_____Vietnamese _____English _____Vietnamese culture

2. I would like my child to be aware of the values of good and bad, feelings of happy and unhappy things.

_____yes _____no

3. I would like my child to know how to treat others:

_____to cooperate _____to share _____to love _____to help

4. I feel that the following qualities are important for the growth of my child:

_____creativity _____adaptability _____imagination

_____spontaneity _____independence _____respect

_____observation-perceptiveness _____sense of responsibility

_____filial piety _____honesty _____morality

5. I would like my child to learn how to:

_____fight for himself /herself _____defend himself / herself

6. I want my child to be aware of the surroundings -i.e.,neighborhood through field trips.

_____yes _____no

SAMPLE QUESTIONNAIRE
(cont.)

7. I want my child to take field trips to places of nature in order to have a better understanding of our natural environment.

_____yes _____no

8. I want my child to participate in the following activities regardless of lack of personal interest:

_____cooking _____music _____reading

_____drawing _____exercise _____games

_____science _____math _____creative movement

9. I would like my child to call the teacher by his or her

_____first name. _____last name. _____either.

10. I would like my child to try finger painting and other messy art activities even if it means getting dirty.

_____yes _____no

11. I would like my child to learn to express himself or herself freely and openly even if this is very different from the Vietnamese way.

_____yes _____no

12. I would like to be trained in the classroom as a volunteer or a substitute.

_____A.M. _____P.M. _____Full Day

13. I would like to hold our monthly parent meetings in

_____ a small group. _____a large group. _____alternately

MẪU PHỎNG VẤN

PHỤ HUYNH HỌC SINH

1. Tôi muốn con tôi học thêm

_____tiếng Việt _____tiếng Anh _____văn hóa Việt Nam

2. Tôi muốn con tôi hiểu thấu được thế nào là tốt và xấu về những cảm tưởng trong việc vui buồn.

_____Có _____Không

3. Tôi muốn con tôi biết cách đối xử với kẻ khác:

_____Cọng tác _____Chia xẻ _____Thương yêu _____Giúp đỡ

4. Tôi nghĩ rằng các đức tính sau đây là quan trọng cho sự trưởng thành của con tôi:

_____Sáng tạo _____Thích nghi _____Tư tưởng

_____Tự nhiên _____Tự lập _____Kính trọng

_____Nhận xét thấu đáo _____Ý thức trách nhiệm

_____Hiếu thảo _____Thật thà _____Đạo đức

5. Tôi muốn con tôi học tập để biết:

_____Tự tranh đấu cho chính mình _____Tự bảo vệ lấy mình

6. Tôi muốn con tôi nhận thức được những kẻ xung quanh - tức là, bạn bè trong những cuộc du khảo.

_____Có _____Không

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MẪU PHỎNG VẤN
(tiếp theo)

7. Tôi muốn con tôi đi du khảo các nơi ngoài trời để thấu triệt hơn những cảnh vật thiên nhiên.

_____Có _____Không

8. Tôi muốn con tôi tham gia các hoạt động sau đây dù không hợp với sở thích cá nhân:

_____Gia chánh _____Âm nhạc _____Đọc sách

_____Học vẽ _____Thể thao _____Thể dục

_____Khoa học _____Toán _____Động tác sáng tạo

9. Tôi muốn con tôi thưa trình với thầy giáo bằng

_____Tên _____Họ _____Cả hai

10. Tôi muốn con tôi vẽ bằng ngón tay hoặc những động tác nghệ thuật tạp nhạp mặc dù có thể dơ dáy.

_____Có _____Không

11. Tôi thích con tôi học để phát biểu tự do và cởi mở tư tưởng mình mặc dù đó rất khác biệt với bản tính người Việt Nam.

_____Có _____Không

12. Tôi muốn được huấn luyện trong lớp học như là một tình nguyện viên hoặc một phụ khuyết.

_____Sáng _____Chiều _____Cả ngày

13. Tôi muốn hàng tháng hội họp với các phụ huynh trong

_____Nhóm nhỏ _____Nhóm lớn _____luân phiên

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QUESTIONNAIRE FOR HISPANIC PARENTS

Please number the following items according to your order of preference; for instance,#1 for the item you like best and # 5 for the item you like least.

_____a. Language class (Classes will be provided for small groups of parents interested in conversational English).

_____b. Cooking, nutrition, and health classes.

_____c. Lending library of books, games, and bilingual materials to parents.

_____d. Training program for parents interested in volunteering and substituting in the classroom or teaching their children at home.

_____e. School newsletter (This letter will enable board, parents and staff to communicate about child care news, children's progress, legislation, etc.)

_____f. American culture/Hispanic culture (Class will be provided for parents interested in learning about the customs and ways of another culture).

_____g. Field trips (Going to different places in the city with the children).

_____h. Handicrafts.

_____i. More frequent parent meetings with teachers, either in small groups or individually. There may be specialized learning groups such as single parents, English classes, child health classes, nutrition and child development classes, etc.)

CUESTIONARIO PARA LOS PADRES HISPANOS

Clasifique cada punto dándole un valor del 1 al 9 en orden de importancia.

_____ a. Clases de inglés para los padres interesados en mejorar el nivel de conversación.

_____ b. Clases de cocina, nutrición y salud para los padres.

_____ c. Préstamo de libros, juegos y materiales bilingües a los padres.

_____ d. Programas de entrenamiento para los padres interesados en ayudar en las clases o a los niños en casa.

_____ e. Publicaciones en las cuales los padres y maestros puedan comunicarse sobre el progreso de los niños, nuevas legislaciones, actividades sobre la comunidad, etc.

_____ f. Clases sobre cultura Norte Americana e Hispana.

_____ g. Excursiones para los niños a varias atracciones de la ciudad en compañia de los padres.

_____ h. Clases de artesanía.

_____ i. Reuniones mas frequentes de padres y maestros en grupos pequeños o individuales donde se traten temas como la salud y desarollo de los niños, la nutrición, la educación, etc.

QUESTIONNAIRE POUR LES PARENTS

Evaluez les points suivants selon un ordre de préférence allant de 1 à 9. Appliquer le numero 1 pour les points de grande importance et le numero 9 pour les points de moindre importance:

_____a. Exercices en conversations anglaises

_____b. Cours de cuisine, nutrition et hygiène

_____c. Prêt de livres, jeux et matériels bilingues

_____d. Programme pour apprendre aux parents intéressés comment devenir volontaires, ou comment remplacer les professeurs dans les salles de classe, ou comment enseigner leurs enfants à la maison.

_____e. Une brochure pour informer les parents sur les activités scolaires de leurs enfants

_____f. Culture Haitiano-Americaine (des classes seront tenues pour les parents intéressés aux coutumes d'une autre culture)

_____g. Excursions (accompagner vos enfants à des excursions)

_____h. Classes artisanales

_____i. Réunions entre parents et professeurs, soit en petits groupes ou individuellement.

KÉSIONÈ POU PAREN

Silvouplè méte yon numéro devan chak pasaj de 1 a 9 dapre sa ou pi pito-a. Numéro 1 pa ekzamp se pou pasaj ou pi rinmin épi numéro 9 pou sa ou pi pa rinmin.

____a. Klas pou aprann kouman pou ou minnin ou konvèsasion Anglè

____b. Klas pou aprann balansé ki manjé ki pibon pou santé-ou. Kou sou kuizin é sou santé

____c. Empruntaj liv, jouèt, e matériel biling (kréol-Anglè)

____d. Program pou aprann paran-yo kouman pou bay tèt yo kom volonté, pou édé profésé pitit-ou. Oubyin kou pou édé ti moun yo avèk devoua-yo lakay.

____e. Jounal nan lékol-yo pou ba-ou nouvèl sou tou sa kap pasé nan lékol-la

____f. Kultu Amérikin/kultu péyi-ou. (yap fè klas pou paran ki vlé aprann sou mès lot moun

____g. Akompayé ti moun-ou-yo nan program promnad

____h. Klas atizanal

____i. Rankont pi souvan ant paran e profésè pou palé sou santé, nutrision é devlopman ti-moun.

PROGRAM EVALUATION

MEETING_____ DATE_____

Please fill out this questionnaire by answering the following:

Thank You

1. The program	Bad	Fair	Good	Very Good	Excellent
A. Content					
B. Presentation					
C. Usefulness					
D. Materials					
E. Place					
F. Total Evaluation					

2. Ideas for improving the programs. _____

_____

_____

_____

3. Would you be interested in participating in other similar programs?

_____

_____

Thank you for attending and for filling out this form.

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EVALUACIÓN DEL PROGRAMA

REUNIÓN_____ FECHA_____

Por favor, llene este questionario dando contestación a las siguientes preguntas.

Gracias

1. El programa	Malo	Regular	Bueno	Muy Bueno	Excelente
A. Contenido					
B. Presentación					
C. Utilidad					
D. Materiales					
E. Lugar					
F. Evaluación total					

2. Ideas para mejorar los programas._____

_____

_____

_____

_____

3. ¿Está Ud. interesado en participar en otro programa similar?

_____

_____

Gracias por haber asistido y haber llenado la aplicación.

EVALUATION DU PROGRAMME

REUNION _____ DATE _____

Nous vous demandons de bien vouloir remplir ce questionnaire en répondant aux questions suivantes:

Merci

1. Le programme	Nul	Passable	Bien	Très Bien	Excellent
A. Contenu					
B. Presentation					
C. Utilité					
D. Materiels					
E. Endroit					
F. Evaluation totale					

2. Idées pour améliorer les programmes. _____

_____

_____

3. Etes vous intéréssés à particiner à de programmes pareils?

_____

_____

Nous vous remercions d'être venus et d'avoir rempli cette forme.

EVALUASION POU PROGRAM-LA

RÉUNION _____ DAT _____

Répon-n kesion sa-yo sil vou plè.

1. Program-la	Mal	Pasab	Byin	Trèbyin	Ekselen
A. Kontenu					
B. Prézentasion					
C. Utilité					
D. Matériel					
E. Emplasmen					
F. Evaluasion total					

Mesi

2. Idé pa-ou pou amélioré program yo. _____

_____

_____

3. Eske ou ta rinmin patisipé nan lot program konsa.

_____ _____

_____

Nou remesié-ou paske ou rempli fom-sa.

Foreign Language Courtesy Phrases

SPANISH LANGUAGE SURVIVAL KIT

Please, how do you say ____ in Spanish?	¿Por favor, cómo se dice _____ en Español?
I'm sorry, I don't understand	Lo siento, no comprendo. Lo siento, no entiendo.
Please speak slowly	Por favor, hable despacio.
Please repeat	Por favor, repita.
Welcome	Bienvenido, Bienvenida Bienvenidos, Bienvenidas
I'm sorry	Lo siento.
Forgive me (excuse me)	Perdóneme; Excúseme. Disculpeme. Dispénseme.
How do you spell that word?	¿Cómo se escribe esa palabra?
Thank you, you're welcome	Gracias, de nada.
I want to introduce you to . . .	Quiero presentarle a . . .
Glad to meet you	Mucho gusto.
The pleasure is mine	El gusto es mío.
Delighted to meet you	Encantado (a) de conocerlo (a)
We enjoyed your visit	Nos complació su visita.
I'm lost	Estoy perdido (a).
One moment, please, I'll get an interpreter	Un momento, por favor, voy a llamar a un intérprete.
I'm so happy you're here	Me alegra mucho que Ud. esté aquí.
You have the wrong number	Está equivocado (a).
Please help me	Por favor, ayúdeme.
My name is	Me llamo . . . . Mi nombre es . . .
Good morning, afternoon, evening	Buenos días, buenas tardes, buenas noches.
Goodbye, "see you soon"	Adiós, Hasta luego (hasta pronto).

FRENCH AND CREOLE SURVIVAL KIT

	French	Creole
Please, how do you say ____in_____	S'il vous plaît, Comment dit-on____en_____	Silvouplè kouman Yo di_____en _____
I'm sorry, I don't understand-----	Je regrette, Je ne comprends pas ---------	Eskusé-mmoin pa kompran ou----------
Please speak slowly----------	S'il vous plaît, parlez lentement --------	Palé plu dousman silvouplè ----------
Please repeat ----------	S'il vous plaît, répétez ----------	Répété pou moin silvouplè ----------
Welcome ----------	Bienvenu(e) ----------	Moin byin kontan ouè (ou-nou)---------
I'm sorry ----------	Je regrette ----------	Moin regrèt ampil----------
Forgive me (excuse me) ----------	Excusez-moi ----------	Eskusé-m ----------
How do you spell that word? ------	Comment épélez vous ce mot? ----------	Kouman yo éplé mo sa-a ----------
Thank you, you're welcome ------	Merci,vous êtes bienvenu(e) ----------	Mèsi, de rien ----------
I want to introduce you to ------	Je veux vous presenter a ----------	Moin ta rinmin fè ou fè konésans avek
Glad to meet you ----------	Content (e) de vous rencontrer ----------	Moin byin kontan rencontré-ou --------
The pleasure is mine ----------	Tout le plaisir est pour moi----------	Sa-a Sé plézi-m ----------
Delighted to meet you ----------	Très heureux(euse) de vous rencontrer ----	Moin tre kontan fe konesans-ou -------
We enjoyed your visit ----------	Nous apprécions votre visite ----------	Nou byin kontan ou vin-n vizité-nou --
I'm lost ----------	Je suis perdu ----------	Moin pèdu ----------
One moment, please, I ll get an interpreter ----------	Un moment s'il vous plaît, je vais chercher un(e) interprete ----------	Oun momam silvouplè moin pral shèshè intèprèt-la ----------
I'm so happy you're here----------	Je suis très content(e) que vous soyez ici	Moin kontan ke ou la ----------
You have the wrong number --------	Vous avez un faux numéro ----------	Ou gin mové numéro-a ----------
Please help me ----------	S'il vous plaît, aidez-moi----------	Edé-m silvouplè ----------
My name is ----------	Je m'appelle ----------	Moin rélé ----------
Good morning, afternoon, evening	Bonjour, Bon Après midi, Bon soir --------	Bonjou, Bonsoi, Bon-n nuyit ----------
Goodbye,"see you soon" ----------	Au revoir, je vous verrai bientôt --------	M'allé ----------

VIETNAMESE LANGUAGE SURVIVAL KIT

Please, how do you say_____in Vietnamese	Xin vui lòng cho biết_____ tiếng Việt gọi là gì ?
I'm sorry, I don't understand.....	Xin lỗi, tôi không hiểu.
Please speak slowly.....	Xin vui lòng nói chậm chậm.
Please repeat.....	Xin vui lòng nói lại.
Welcome	Chào mừng.
I'm sorry	Xin lỗi.
Forgive me (Excuse me) ,.....	Xin miễn lỗi cho tôi.
How do you spell that word ?	Tiếng đó đánh vần làm sao ?
Thank you, you're welcome	Cám ơn, không có chi.
I want to introduce you to	Tôi muốn giới thiệu Ông với....
Glad to meet you	Hân hạnh được gặp Ông.
The pleasure is mine	Tôi rất lấy làm hân hạnh.
Delighted to meet you	Rất hoan hỉ được gặp Ông.
We enjoyed your visit	Chúng tôi rất sung sướng được Ông đến thăm.
I'm lost ,.....	Tôi nghe không kịp.
One moment, please, I'll get an interpreter.....	Xin đợi tí, tôi tìm người thông dịch.
I'm so happy you're here	Tôi rất vui sướng được có Ông ở đây.
You have the wrong number	Ông gọi lộn số rồi.
Please help me	Xin giúp giùm tôi.
My name is	Tôi tên là.
Good morning, afternoon, evening.....	Chào Ông (to a man)
* Greeting phrases used for good morning, good afternoon, good evening, good night and good bye at any time of the 24 hours period, when meeting a person and when taking leave.	Chào Bà (to a woman) Chào cô (to a young woman) Chào em (to a child)
Goodbye, "see you soon"	Xin kiếu (other way to say "Chào" when taking leave)

HOW TO START AND CLOSE A MEETING

Spanish	English	Creole
__ Señoras y señores,(Damas y y Caballeros, amigos, compañeros, distinguidos padres), muy buenas tardes (noches, días).	__ Ladies and gentlemen, friends, co-workers, distinguished parents), good afternoon (evening, morning).	__ Mésié, dam, (zanmi, paran Bonjou, bonsoua)
__ Bienvenidos.	__ Welcome.	__ Mouin byin kontan nou vini.
__ Me complace estar aquí reunido con ustedes en tan importante ocasión.	__ It's a pleasure for me to be here with you in such an important occasion.	__ Mouin kontan ké mouin kapablaak nou pou okazion inpòtan sa-a.
__ Les ruego que perdonen cualquier error en el idioma ya que estoy aprendiendo Español para servirles mejor.	__ I ask that you excuse any mistake in the language since I am learning Spanish in order to serve you better.	__ Mouin, mandé nou pou nou pran yon ti pasians ak mouin. M-ap aprann palé Kréyòl pou-m kapab travay pi byin ak nou.
__ Si tienen alguna pregunta al final de la reunión que yo les pueda responder, con mucho gusto estoy a su disposición.	__ If you have any questions at the end of the meeting which I can answer, I will be gladly at your service.	__ Ki jan pou nou fini réinyon.
__ Les agradezco mucho su (presencia, atención, entusiasmo, cooperación, interés) y espero poder volver a tener la ocasión en un futuro cercano de dirigirme a ustedes y poder atenderlos personalmente.	__ I thank you for your (presence, attention, enthusiasm,cooperation, interest) and I hope to be able to have the opportunity in the near future to speak to you and be able to take care of you personally.	__ M-ta rinmin di nou mèsi (Ké nou vini, pou atansion nou, pou kòpérasion nou) e mouin espéré ma gin okazion palé ak nou é édé nou pèrsonèlman.

TELEPHONE MANNERS

Spanish	English	Creole
__ Está ocupado.	__ It's busy (also-he's busy with the phone and people).	__ Li okipé (Li nan téléfòn, li ak moun)
__ Lo siento, no está. Lo siento, no se encuentra.	__ I'm sorry, he(she) is not in.	__ M-byin regrèt min li pa la.
__ Lo siento, usted está equivocado.	__ I'm sorry, you have a wrong number.	__ Eskisé-m, ou pa gin bon numéro-a.
__ ¿Quiere dejarle un recado?	__ Would you like to leave a message?	__ Ou ta rinmin kité yon mo.
__ ¿Oigo?	__ Hello?	__ Alo
__ ¿Qué hay?	__ Hello?	__ Alo
__ Está en una junta.	__ He (she) is in a meeting.	__ Li nan yon réinyon.
__ Está fuera de la ciudad.	__ He (she) is out of town.	__ Li pati, li pa isit.
__ Un momento, por favor, voy a llamar a una persona que hable español.	__ One moment, please, I'm going to get someone who speaks Spanish.	__ Tanpri, tann yon moman. M-pral chaché yon moun ki palé Kréyòl.
__ ¿De parte de quién?	__ Who's calling?	__ Ki moun k-ap rélé?

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INTRODUCTIONS

Spanish	English	Creole
__ Sr. Suarez, quiero presentarle al Sr. Ivan Kalinsky, sub-director de la escuela.	__ Mr. Suarez, I'd like to introduce you to Mr. Ivan Kalinsky, assistant director of our school.	__Msié Toussain, mouin ta rinmin ou fè konésans ak Msié Jak. Li sé asistan direkte lèkòl la.
__ Mucho gusto, Sr. Kalinsky.	__ It's a pleasure, Mr. Kalinsky.	__Mouin byin kontan konnin-ou Msié Jak.
__ El gusto es mío, Sr. Suarez.	__ The pleasure is mine, Mr. Suarez.	__Mouin minm tou.
__ Encantado de conocerlo.	__ Delighted to meet you.	

SPANISH

PRONUNCIATION

Phonetics

A - (as in father)
B - (as in bass)
C - (as in center)
CH - (as in child)
D - (as in day)
E - (as in pet)
F - (as in fat)
G - (as in go)
H - (it is always silent)
I - (as in see)
J - (as in house)
K - (as in kilo)
L - (as in list)
LL - (as in joy)
M -(as in man)
N - (as in now)
Ñ -(as in canyon)
O - (as in lord)
P - (as in probe)
Q - (as in kimono)
R - (as in caddie)*
RR- (see below)**
S - (as in soft)
T - (as in star)
U - (as in rule)
V - (as in boy)
W - (as in watt)
X - (as in exact)
Y - (as in young)
Z - (as in seam)

Here are some key rules of pronunciation:

The "C" is pronounced like the English "k" before A,O, and U.(as in cow)

Examples: casa, cosa.

The "C" is pronounced like the English "s" before E and I. (as in center)

Examples: cera, cine.
There is officially no difference in pronunciation in the letters C,S or Z in Latin America.

The "G" is pronounced like the English "h' in "her", before E and I.
Examples: genio, ginebra.

The "G" is pronounced like the English "g" in"get", before A,O, and U.
Examples: gato, gustar

* as in American English "dd" - Eddie when it is soft

** there is no parallel sound in English for the rolling RR. It is important to note that the simple R is pronounced as RR at the beginning of a word or after n,e, or s.

The "H" is always silent.

Example: phonetically hacienda is "acienda",not "jacienda"

The "J" is pronounced like "h" in "home".

The "Ñ" is pronounced like "ny" in"canyon".

The "U" is silent in the following combinations:
que, qui, gue, and gui. However, the
"U"is pronounced in the above combinations if it has two
dots (diéresis):

Examples: Camagüey
Argüir

The "Y" is pronounced like the English "Y" at the beginning, or in the middle of a word. (as in yes, yell)

Examples: yo, tuyo, yerba

It is pronounced "ee" at the end of a word or when it is used as a conjuction (Meaning "and").

Examples: mamey, y

ACCENTUATION

Words ending in a vowel, "n" or "s" are stressed on the next to the last syllable:

Words ending in a consonant (except "n" or "s") are stressed on the last syllable.

Words which do not conform to these rules call for a written accent:

café.....coffee revolución .....revolution

VOCABULARY FOR SCHOOL SYSTEM PERSONNEL

alphabet ..... abecedario (el)

alphabetize (to) ..... alfabetizar

answers ..... respuestas (las)

arithmetic ..... aritmética (la)

asleep ..... dormido (a)

assistant ..... ayudante (el/la)

assistant pricipal ..... sub-director (el)

attention ..... atención (la)

average ..... promedio (el)

behave badly (to) ..... portarse mal

behave well (to) ..... portarse bien

behavior ..... comportamiento (el)

bell ..... timbre (el)

birthday party ..... fiesta de cumpleaños (la)

blackboard ..... pizarra (la)

Board of Directors ..... Junta Escolar (la)

book ..... libro (el)

book bag ..... maleta (la)

bookstore ..... librería (la)

bother (to) ..... mortificar

bratty ..... majadero (a)

breakfast (to have)..... desayunar

bus (the)..... autobús (el)

cafeteria ..... cafetería (la)

certificate ..... certificado (el)

chair ..... silla (la)

chalk ..... tiza (la)

classes ..... clases (las)

classroom ..... aula (el)

coloring book ..... libro de colorear (el)

composition ..... composición (la)

conduct ..... conducta (la)

conference ..... conferencia (la)

confuse (to) ..... confundir

cooperation ..... cooperación (la)

cooperative ..... cooperativo (a)

copy/cheat (to) ..... copiar

counselor ..... consejero (el/la)

desk ..... pupitre (el) (student's) escritorio (el) (teacher's)

dictionary ..... diccionario (el)

discipline ..... disciplina (la)

disrespectful ..... falta de respeto

easy ..... fácil

eat (to) ..... comer

educate (to) ..... educar

education ..... educación (la)

educational taxes ..... impuestos educacionales (los)

elementary school ..... escuela elemental (la)

eraser (blackboard) ..... borrador (el)

eraser (pencil) ..... goma (la)

fights ..... peléas (las)

flunk (to) ..... suspender

folder ..... carpeta (la)

games ..... juegos (los)

gossip ..... chisme (el)

gossiper ..... chismoso

grades ..... notas (las)

graduate (to)..... graduarse

hall..... pasillo (el)

hard ..... difícil

help (to) ..... ayudar

hit/punch out (to) ..... dar golpes

history ..... historia (la)

holidays ..... días de fiesta (los)

homework ..... tarea (la)

imitate ..... imitar

interest ..... interés (el)

joke ..... chiste (el)

languages ..... idiomas (los)

learn (to)..... aprender

lessons ..... lecciones (las)

letter ..... letra (la)

library ..... biblioteca (la)

lunch (to have)..... almorzar

map ..... mapa (el)

mathematics ..... matemáticas (las)

mischievous ..... travieso (a)

notebook ..... libreta (la)

nurse..... enfermera (la)

paddle board ..... paleta (la)

painting ..... pintura (la)

paper ..... papel (el)

parents ..... padres (los)

pass a subject (to) ..... aprobar

pen ..... pluma (la)

pencil ..... lápiz (el)

phonetics ..... fonética (la)

physical education ..... educación física (la)

principal ..... director (el)

progress report ..... reporte de progreso (el)

promoted (to be) ..... pasar de grado

punishment ..... castigo (el)

quarter ..... trimestre (el)

questions ..... preguntas (las)

quiz ..... prueba (la)

read (to) ..... leer

reading ..... lectura (la)

recess ..... recreo (el)

report card ..... boletín de notas (el)

ruler ..... regla (la)

salute(the flag)..... saludar la bandera

schedule ..... horario (el)

science ..... ciencias (las)

secondary school ..... escuela secundaria (la)

secretary ..... secretaria (la)

semester ..... semestre (el)

sentence ..... oración (la)

sit (down) ..... sentarse

silence ..... silencio (el)

sleepy (to be)..... tener sueño

snack ..... merienda (la)

spell(to) ..... deletrear

spoiled ..... malcriado(a)

stand up ..... pararse

story ..... cuento (el)

students ..... estudiantes (los)

study (to) ..... estudiar

teach (to) ..... enseñar

teacher ..... maestra (la) maestro (el)

test ..... examen (el)

thermos ..... termo (el)

thirsty (to be) ..... tener sed

title ..... título (el)

transportation ..... transporte (el)

write (to)..... escribir

REVIEW

BILINGUAL EDUCATION LEGISLATION

* The May 25, 1970 memorandum made the Bilingual Education Act more specific.
* Brown v. Topeka parallels Lau v. Nichols in importance in their respective fields.
* Bilingual programs in Florida were initiated in Dade County as a result of the Cuban refugee influx of the 1960's.
* There are 24 Florida counties presently offering bilingual education in the public schools.
* Most bilingual programs in Florida and the nation are transitional.
* The 1975 Lau Remedies made the use of native language in bilingual education prevalent.
* According to the 1975 Lau Remedies, there are five levels of English proficiency assessment, ranging from non-independent to independent.

NEEDS AND PROBLEMS OF LIMITED ENGLISH PROFICIENT STUDENTS

* Limited English speaking students should learn English.
* "Spanglish" may not be a serious linguistic problem.
* Students should not be made to feel that their non-standard variety of the native language is inferior. It has its place.
* In order to place a bilingual student, a teacher must first consider his/her linguistic background.
* Borrowing is a linguistic process that involves the regular use of items from one language in another. For example, "to back up" in English becomes "bacquear" in Spanish.
* Anomie is a characteristic of the acculturation process which makes a person feel that he does not belong to either culture. He has no culture.

SELF CONCEPT

* The self-concept of an L.E.P. student may be negative (low) in the classroom but positive (high) at home.

* Bilingual education meets the needs of the L.E.P. student in the following areas:

    1. reading development
    2. use of native language as an aid in concept development
    3. development of English skills
    4. creating or reinforcing a positive self-concept

* The reasons for the use of native language in bilingual education are the following:

    1. There is an urgent need to create or reinforce students' positive self-concept.

    2. It is easier for students to learn to read and develop concepts in their native language because they already speak it.

    3. Once children can read in their native tongue, learning to read another language is easier.

    4. It prevents students from falling behind while learning English.

HISPANIC CULTURE

* To Hispanics, an "educated" child is one who has good manners.

* Timeliness may not be a virtue...the "social" concept of timeliness is different in the Hispanic culture.

* Santeria is a form of religious practice.

* Suggestions for decreasing the tardiness of Hispanic parents may be the following:

    1. Set the meeting time at "odd" hours; i.e., 6:08 p.m.

    2. Previously state the exact duration of the meeting.

    3. Inform them that the meeting will start on "American time".

    4. Start the meeting on time; do not reinforce those who are late.

    5. Directly emphasize the importance of timeliness in all school activities.

ADMINISTRATIVE PRACTICES

* ESL (ESOL) is a full language arts program; other components may include the native language in varying degrees.

* Scheduling for bilingual components is one of the most serious problems for administrators.

* The parents' role in the school is viewed differently by the L.E.P. parent and the administrator.

* Complete fluency in the language of the L.E.P. group is not necessary for administrators. However, personally greeting parents in the native language is a crucial human relations tool.

STAFF SELECTION, TRAINING AND EVALUATION

* The lack of qualified personnel is one of the most pressing problems facing bilingual education today.

* Familiarity with the linguistic and cultural background of the target students is necessary for the bilingual teacher and administrator.

* Administrators should provide training for teachers in limited English speaking parents' involvement.

* For certification in bilingual education teachers must have:

    1. a valid Florida regular certificate at the bachelor or higher degree level,

    2. paperwork done by July 1, 1983 to take advantage of the Grandfather clause,

    3. a score above 3 on a scale of 0-5 on the Language Proficiency Interview and

    4. passed the Test of Spoken English given by the Education Testing Service (ETS).

CURRICULUM AND MATERIALS

* Bilingual program assessments taken after the first year of implementation may prove to be inaccurate.

* Bilingual instruction provides a cognitive base that facilitates second language acquisition.

* ESL classes should emphasize communication instead of grammatical correctness.

* The curriculum should be multi-culturalized.

* Teacher-made materials should complement the available texts.

* The eclectic methodology is the most effective approach for language instruction of the L.E.P. students.

* Teaching curriculum content in the native language aids the learning process of the L.E.P. student.

* By law, a limited English speaking student must receive ESL; all other components are voluntary.

* Assessment instruments for the limited English speaking child should be as culture free as possible.

* Limited English speaking students should be grouped by English proficiency and age.

* Coordinate bilingual generally learned their second language early. The two languages operate as independent systems.

* The compound bilinguals probably learned their second language later in life. Thoughts are formulated in the native language and the speaker goes through a high-speed translation process into the second language.

* The language learning process involves both language learning and language acquisition. It is much more involved than just memorizing or translating vocabulary and repeating grammatical structures.

* Success in the language learning process depends on:

    1. aptitude
    2. motivation
    3. willingness to identify with the ethnolinguistic group
    4. and, in the case of children, parental interest in language training

QUIZ ANSWERS

Hispanic Cultural Awareness Test

1. e	9. b	17. d
2. b	10. b	18. a
3. a	11. d	19. b
4. b	12. a	20. d
5. b	13. e	21. c
6. a	14. d	22. a
7. a	15. c	23. a
8. c	16. b	24. c

Chicano Barriology Quiz

1. b
2. d
3. d
4. b
5. d
6. b
7. b
8. b

Language Learning Quiz

1. False
2. False
3. True
4. False
5. False
6. False

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